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ALONZO S. WEED,

Publishing Agent,
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THE OTHER SHORE.

BY LAURA BRIGHAM DOYCE.

That other shore, that mystic shore!
O, who shall tell us of that great unknown?
Whose eye hath pierced its shadowy bound-
aries o'er?
Whose feet have wandered o'er that fragrant
zone?

O, could we tear this mystic veil away,
That shrouds the future from our yearning
sight,
How could our spirits wait for death's delay,
To plume them for an everlasting flight?

Within the veil, where all our hopes are hid
Of immortality and endless life,
Where earthly passions all are hushed and
dead,
Forever ceased are earthly din and strife.

Within the veil, passed from my earthly
sight,
Some friends have gone who erst to me were
dear,
With me they laughed at many a gay delight;
With me they wept, the sad, regretful tears.

Like me they loved; their hearts were fond
and true;
Like me they wept at cold neglect and scorn;
Hope shed her radiance o'er their pathway
too,
And disappointment pierced them as a thorn.

Where are they now, those buoyant hopes,
The fears
That thrilled their hearts so oft in days of
yore?
Where is the love that brightened other
years,
But comes back to our yearning hearts no
more?

I call; no voice from out that misty vale
Where they have gone, falls on my listening
ear;
The night wind sighs a sad and pitying wail,
But bears no echo from that other sphere.

No voice but God's can pierce the blue be-
yond,
To tell us of the ones who've gone before;
But this we know, their bark has passed the
flood,
Forever moored upon the other shore.

There they await us, and we travel on
The narrow path their feet before have trod,
Trusting it leads us when our journey's done,
Safe to our Father's house to dwell with God.

THE SEAPORT OF MEXICO.

BY GILBERT HAVEN.

VERA CRUZ, Jan. 1, 1873.

UNDER THE COCOA-NUT PALM.

My friend, Theodore Cuyler, has
written many a racy talk for *The Evan-
gelist*, with the heading, "Under the
Catalpa." He is outdone this time, a hard
thing to do. He cannot write as his
sub-heading, "Under the Cocoa-nut
Palm." Nor can he write as I might
also, "Under the Tulipan," whose
great scarlet blossoms are now blushing
over my head, nor "Under the
Chinese Laurel," which a slight change
in my seat would enable me to do. I
have made a point on him, though it
took many a point by sea and land, and
many a mile from point to point to gain
even this slight advantage.

THE PLAZA.

I am sitting on a green, slate-wood
and iron lounge, such as are scattered
about the Public Garden of Boston, and
the Central Park of New York, though
they are not much occupied there after
this fashion, on this New Year's day.
The Plaza de la Constitution, the only
Plaza of Vera Cruz, is where this bench
is located, a square of about 300 feet to
a side, which is well filled with trees
and shrubs of every sort of tropical
luxuriance, with flowers of many hues
and odors, a large bronze fountain in
its centre, and benches girdling its
circumference. Carliotta's gift is this,
they say, to the city.

The sun lies hot on the housetops,
and wherever it can strike a pavement.
The general costume consists of a shirt
and pants; the shirt, white, short,
plaited all around, and worn often as
an outer garment, a not uncommon ar-
rangement. Everybody is in gay costume,
for is it not the first day of the year?
And, in addition, does not the
daily morning paper, named *El Progre-
so*, on the ground, probably, that it is
never progresses, declare that it is an
extra festival day, because on this day
occurred the circumcision of Saint Odo-
lon, and the birth of Saint Euphrosyne,
the Virgin? But that sun creeps round
the corner of the church on this seat,
and blazes so fiercely that I must fly
or be consumed. Another Cocoa-nut
Palm welcomes me; really another
angle of the great church on the oppo-
site side of the street.

THE CATHEDRAL.

That church has just concluded its
service,—a service without song, or
preaching, or audible prayer, or
sacred but genuflections and oscula-
tions and mutterings and millinery.
Yet it was filled with women and chil-
dren dressed in their best attire, and in
one respect was ahead of any church I
have ever seen in America; all classes
and colors meet together. On the
same bench sits the Beacon Street lady,
in her silks and laces, and the poor
beggar with her blue tunic and mantle,
carefully brought up on her head in the
church, "because of the angels." The
Indian, Negro, Spaniard, all are
here, often rolled together in one.
Not the least dressed and genteel are
these Indian dames of high degree.

When shall our better type of faith and
worship equal this in its one grand
principle, "Ye are brethren?" How
hideous a mockery must a white and a
colored church appear to the Lord, who
is Maker and Saviour of us all? The
Romanist is putting this fact assiduously
before the mind of our Southern
caste-bound brothers. It is their only
stronghold; God give us strength to
surpass them in this grace, as we have
in all else. Not doing this, we shall
find our excellent ointment sending
forth an offensive savor, and their
offensive ointment surpassing ours in
sweetness. Among the wax virgins of
this sacrality is a negress, the adapta-
tion of this Church to its votaries being
thus signally marked.

A MEXICAN WATERING-PLACE.

I have just returned from an excursion
to Medellin, some twelve miles
into the country, the summer watering-
place of Vera Cruz. It is winter now,
and out of season. From March to
June that Saratoga reigns. The Consul
General of Mexico, Dr. Skelton, and
the Consul of the Port, Dr. Trow-
bridge, were my companions, two phy-
sicians who won a high name in the
army, and deserve and honor the
station they occupy. The air was soft
as June, and our thin clothes, even to
seersucker and linen, were all that we
needed, and more. Flowers of every
hue and fragrance blossomed along the
way. The Cocoa-nut Palm abounded,
of all heights and ages. The older
ones had a smooth bark, made of its
own dead leaves, crowned with
long, bending branches, made up of
spires like ribs going out of a back-
bone. It begins in these spires, and
they seem to grow together as new
ones shoot out, so that the trunk is
itself a leaf. These leaves hang dead
and loose in their upper edges, ragged
and gray, but bind the trunk at their
juncture. Every new burst of leaves
gives a new cincture and a new ragged-
ness. The rains wear off the rags,
and the old trees stand smooth in bark,
with the rings marked upon the bark of
these successive growths of leaves.
They are of every height, from a few
feet to a hundred.

You see on the ride many tall, wide-
branching trees of the Acacia tribe,
with a light, gauze leaf; others of deep-
est green, and wonderful for shade,
which are not unlike the maple in
shape, but are denser of color and
shade. That is the mango, whose
apple, even the foreigners put as the
front fruit of the world, and which,
therefore, may have been the very
apple that tempted Eve, and ruined
Adam.

I have not yet followed the example
my first mother and father set me, if
this be the fruit, and I cannot therefore
say how strong was their temptation;
for though the leaf be green exceed-
ingly, the time of the mango is not yet.
The banyan, orange, banana, and other
trees, too numerous to mention, espe-
cially when you don't know their names,
through the road to Medellin. The con-
voluted, or morning glory, of every
color covers the roadside, with its run-
ning vine and flowers. And there, on
a little marsh, rises its sweet and love-
ly cup, the water-lily, blooming here
to all delicacy, and just as superior
to just rivals, on this January the first,
as it will blossom unrivaled in the ponds
of New England the July following.

A stumpy old man brings a bouquet
of roses, common bluish and white, for
which we pay two reals, or twenty-five
cents, and that is as much again as he
expected. In this we count thirty-
eight large double roses in blossom,
with buds many. Had that been bought
for a New York table on this New
Year's day, it would have cost nearer
ten dollars.

Medellin is a town of sheds, roofed
with thatch, and a few houses of brick
or wood, with broad arcades for drink-
ing, dancing, and gambling. The sea-
son not being on, none of these were
going on, except a breakfast or two,
which were very edible. It certainly
seemed out of place to wander round
that open garden, full of roses and
oranges, and all manner of hot-house
plants on this New Year's morning, and
to sit in the open hall, eating as deli-
cious breakfast as our international Moral
Science Association friend of Ireland
ever got up. But the cool hall was a
pleasant refuge from the heat, and we
found the watering-place refreshing in
January. A river used for bathing
purposes makes it the favorite resort
of Vera Cruzians. Cortez frequented
it, and built a chapel there. He seems
to have done that everywhere; piety
and impiety being almost exactly equal
and identical in him.

As we go to the cars, I measure the
leaves of lilies growing wild along the
track. From the central joint to the tip,
I could lay my arm from the elbow to
the tip of the finger—just a cubit, or a
foot and a half. The whole leaf was
over two feet in length, and of corre-
sponding breadth. This was the size of
nearly all of them. An Indian negro
and his wife were gathering oranges.
Huge fruit as big as small pumpkins

hung from bushes not unlike the
quince. Such is this land; aren't you
homesick for it? How I got here is of
little consequence. The sea was smooth
from Havana to Yucatan. A day's de-
lay there brought us under range of

A NORTHER.

I had heard of simoons and cyclones,
and hurricane and Hatteras storms, but
till I touched the steamer City of Men-
du, I had never heard of a Norther. I
began to hear hints about its possibility,
and how when it raged no ship could
leave Havana or land at Vera Cruz;
that it occurred about every four or five
days this season of the year, and that
every seaman disliked, and even dread-
ed it. Our vessel had pushed on to a
swift and even keel to the last day but
one. I was about concluding that the
semi-qualmish state would not devel-
op any more violent stages, and was
even getting ready to follow Byron, and
stroke the mane of this wild beast of
the world, that rages and devours from
shore to shore, even as a scared child,
holding firmly to the parental arms and
legs, may rub its tiny hand on the neck
of the huge dog that has frightened it.

—when, lo, at five o'clock in the morn-
ing, I was slung violently up and down,
clinging in desperation to the door of
the room fortunately fastened back to
my berth. The ship seemed on its
beam ends. Up and down she flung
herself in a rage of fear or madness.
Up and down we followed, sick and
scared. After much ground and lofty
tumbling, the berth is abandoned with
great greeling and sickness for the deck.
Perched among the shrouds that lash
the base of the mast, or reeling along
the side of the drunken vessel, I enjoy
the Norther. The sea is capped with
foam, the waves leap short and high,
the boat goes down these sharp and
sudden hills of water, and is hurled
back on its haunches by trying to
mount the hills coming up on the other
side of the hollow. How she staggers
and falls down and picks herself up and
is knocked down again, and blindly
rears and as blindly falls! Her freight
has been chiefly left at Havana and
Progresso, and so she behaves worse
than she might have otherwise done.
I had never seen so crazy a creature on
the sea. I thought the long swells of
the Atlantic, the short surges of the
Mediterranean, and even the chopping
waves of the English Channel and the
Huron Bay had enough, but this Mexi-
can "Norther" excelled them all.

There was not much done that day
except to lurch with the lurching ship.
"Now to go down, down, down, and
now to go up, up, up." Now on your
back, and now on your face. Still we
contrived to sit it through, and to have
a good talk on religion with a Boston
gentleman, who like so many of his
city, had no religion to talk about, be-
ing not Christians, nor even Pagan, nor
so much in faith, as faithless. How
much is Christian faith needed in this
Christian town, and what a record have
they to meet who have taken away our
Lord and given the people a stolid self-
reliance, or more stolid fatalistic indif-
ference as their only religion. But our
lively friend could sing; what Boston-
ian can't, since the Jubilee? And he
mingled "Stabat Mater," "Corona-
tion" and camp-meeting melodies in a
pure Yankee Olla Podrida. May this
song-gift yet lead the singers to the
grace it sprang from and to.

Towards night the winds and waves
abated slightly, and after midnight they
lulled to sleep. But long after the
Norther had blown itself away, the
waves rolled slow and steady but deep
and long, as if they were themselves
tired out, and the steamer swung to
and fro evenly and wearily.

As the storm is gone, so that more
violent one of sin shall blow over, and
the race of man, like a convalescent
but tired child in the arms of its mother,
shall rock itself to sleep in the arms of
its Saviour God. Are these waves the
passing away of this "Norther" of sin?
Is the level sea of universal grace and
goodness appearing? It is, but per-
haps a more northerly yet yet rage be-
fore the heavenly and perpetual calm
prevails.

But my space is full, and Vera Cruz
yet unsung. Like some ministers, I
have exhausted my time on my intro-
duction. Unlike them, I will stop at this
close. I have the opportunity which
they do not of beginning where I left
off. To all of you may this day begin
the happiest of New Year's. I wanted
a watch-night, last night. When shall
we have one here? Ere many years, I
hope and believe. May this year hasten
its advent.

DR. LYMAN BEECHER AND THE BOY.

BY REV. R. W. ALLEN.

Hon. Benj. Kingsbury, Mayor of
Portland, Maine, is a native of Bos-
ton, and in very early life became a
member of the Congregational (Dr.
Lyman Beecher's) Church, on Hanover
Street, of that city. He subsequently
left the Congregational, and united
with the Methodist Episcopal Church.
But how he left the one, and united

with the other Church, is told on this
wise. His mind had become troubled
with the doctrine of predestination, or
election, and thinking he might be hap-
pier in connection with a Church where
that doctrine was not known in its the-
ological creed, concluded to change his
Church relations. To effect the change
properly, he concluded to call on his
pastor and converse with him on the
subject, and request a letter of his
standing in the Church. Calling at the
door of Dr. Beecher one morning, he
rang the bell, and who should appear
but the Doctor himself, clad in a very
ordinary garb. Placing his keen eye
on the lad, he said, "What do you
want, my boy?"

"I want to see you," was the reply.
"Come in, come in, and follow me,"
exclaimed the Doctor.

He readily complied, and following
his guide, he found himself in the cel-
lar, where the Doctor had been en-
gaged in sawing wood.

"Now," said the Doctor, "I have a
job here in sawing, and I want you to
help me," and having laid a stick of
wood on the saw-horse, said, "Here,
my lad, hold this stick while I saw it."
The boy most cheerfully complied, and
the saw went in earnest, for the Doctor
was an expert at that business. While
the saw was at full speed, the Doctor
exclaimed, "Boy, what did you want
of me?"

"I have come to talk with you about
getting a letter to join the Methodists."
"A letter! what has led you to make
such a request?"

"I don't like the doctrine of elec-
tion."

"Election! what do you know about
election?"

"Well, I don't know much about it,
I confess; I can't well understand it."

"Hold the stick steady while I saw,"
and the saw went like a thing of life.

"You know nothing about election, and
don't bother your brains with it."

"But it bothers me, and I can't get
rid of it, for I want to believe the doc-
trines of the Church to which I belong."

"Keep the stick steady," and the saw
seemed to get new inspiration, and did
wonderful execution. "It is a kind of
perplexing subject, especially to young
people, and my advice is to give it up,
and you will be all right in a short
time."

"The difficulty is, it won't give me
up, and I feel that I am right in mak-
ing the request I have."

"Well, well, you are like a good
many others, who are troubled about
matters they do not understand, and
the saw went as if propelled by steam.

"The step you propose to take is a se-
rious one; had you not better wait
awhile, and take more time to consider
the matter?"

"I have considered the subject well,
and my mind is fully made up to the
course I have proposed," and the Doc-
tor looked somewhat serious and trou-
bled.

"Well, if you must go, you must,"
and the saw seemed to have spent its
force—had done its work, and the Doc-
tor assumed a pleasant, placid counte-
nance, and possibly he had reached the
conclusion that it might have been fore-
ordained that young Kingsbury should
unite with the Methodist Church. At
any rate, the boy gained his case, ob-
tained his certificate of membership,
and united with the people of his
choice. He went to school at the old
Wesleyan Academy, Wilbraham, Ms.,
where he became a fellow-student
with Abel Stevens, D. D., LL. D. At
the age of about twenty, he became
editor of *ZION'S HERALD*—from July,
1834, to August, 1836—and subse-
quently, an editor of a paper in Michi-
gan.

Returning to Boston, he studied law
with that good, true, and able lawyer,
Robert Rantoul, Jr., was admitted to
the Bar in Portland, and occupied the
Judge's bench seven years, served in
the State Legislature several years, and
for about three years has occupied the
honorable position of Mayor of Port-
land.

The excellent, able Dr. Lyman
Beecher, has gone to his heavenly rest,
after a noble, glorious life's work,
where all difficulties and perplexities
of certain theological dogmas will
never come.

A CHINESE SERMON.

The annual meeting of the Foochow
Mission of the American Methodist
Episcopal Church was held at the East
Street Church in the city of Foochow,
November 20-27, 1872. The sermon
on Sunday morning, November 24,
was preached by Rev. Hu Yong Mi,
one of the native elders. His text was
the parable of the unjust steward, Luke
xvi. 1-12. The following is a sketch
of the sermon:—

A steward has charge of a great vari-
ety of business, and holds a very re-
sponsible position. No doubt the one
here referred to was at first good and
faithful. For if this had not been his
character, would his lord have put him
in so responsible a place? Certainly
not. But after he became steward, he
allowed the devil to tempt him to covet-
ousness. He thought, "Now I have a

great many things in my hands; I had
better steal, and make myself rich."
If he had only been content to serve
faithfully, his lord would have done
well by him. But he thought, "A
wide mouth can eat much rice," and
determined to get rich quickly, while
he had the chance. By and by, his
lord found him out, and knew his un-
righteous conduct. Many a man would
have called in the officers, and sent him
right off to the punishment he deserved.
But this lord was merciful, and he only
said, "Thou mayest be no longer stew-
ard." He probably thought, "How
lamentable! how lamentable! that this
poor man failed to appreciate his mer-
cies, and has lost this good place!"
Now the steward gives way to another
unrighteous impulse. He thinks, "I'm
about to lose my place. I can't dig.
I'm ashamed to beg. What road is
there for me to travel? I must get
rich somehow." But how is it to be
rich? He has been stealing, and he is
not rich. Hasn't he been stealing? He
ever so long to get rich? How is it to
be still poor? Ah, it's a true proverb,
"Unrighteousness comes, unrighteousness
goes." Money got in unrighteous ways
is squandered on unrighteous pleasures.
And this stealing steward is still poor.
He thinks, "If this lord dismisses me,
other rich men won't have me; for not
only my place, but my character, will be
gone. I must go and make friends of
my lord's debtors, by reducing their
bills. I will tell the man who owes a
hundred dollars to put it down \$80 or
\$50." Now, besides coveting his lord's
money himself, you see he is going to
set all these debtors to coveting it. He
thinks, "Now, when my place is gone,
all these houses will be open to me,
and these men will be under obligation
to me; they will feed and clothe and
help me." Was it ingenious? Cer-
tainly. The Saviour says it was. The
world's man plans better for his body
than the children of light plan for their
souls. To-day I bring this parable be-
fore you, to arouse my soul and yours
to duty. I will not reprove anybody.
If there is reproach in this for any one,
it is the Saviour's reproach. If any say,
"This is not my case," then I say,
"Put it in your hearts, and have it
ready." You may need it some time.
The Saviour has made us stewards of
an exceedingly great trust. Are any of
us unrighteous stewards? We ought
all to examine our hearts and see. We
have faults, and we think the Church
ought to have much grace and forbear-
ance for us. But if the Church reproves
us, we ought not to go and transgress
the doctrine. We ought not to head a
company of men, and take them off to
serve another lord. If this kind of
business is unrighteous and unfaithful
in the world, and is accounted right-
eous and faithful in the Church?

If the mission tries to establish self-
support in the native Church, and
preacher says to the members, "No,
don't do it; the mission ought not to
require it"—is this being faithful? The
mission in doing this is using means
for our good. If no so much means
are used, there never can be a native
Church. Some feel it to be a
heavy burden. Now, either it is God's
will, or it is not. If it is, I wouldn't
dare to say a word, or do a thing,
against it. If it is not, then it will soon
come to naught. If God calls men out
to preach, will He not open the way be-
fore them? If He brings them where
the mountains are behind, and the sea
before, will He not clear a way
through the sea for them? Who got
bitten by the serpents? Only unbeli-
evers—not the men who believed and
trusted. We men are weak, but if our
hearts are willing, will not God help
us? God is with you; will He not lead
you? Have Sia Sek Ong, and the others
who have gone on directly on native
support, started to do so? No. I thank
God, and we ought all to thank God,
on their behalf, and for their example.
We all ought to ask, "How shall we
establish the Methodist Episcopal
Church, and hand it down to future
generations?" I do not weep here.
I have wept before God. Here I will
try to speak plainly, and refrain from
tears. If the members do not do their
duty, and the preachers will not teach,
exhort, reprove, then are the unfaithful
stewards. If men come into the
Church only to be baptized, and to eat
the Lord's Supper, and sing hymns,
what good is there in it? Some mem-
bers in the Hockiang District have
gone off by themselves, set up a church,
and called a preacher of their own.
If any of the preachers in that district
have encouraged them in this, it will
be recorded of them that they were un-
righteous and unfaithful stewards. Breth-
ren, we ought not to consider the
transient, the perishing, but the endur-
ing, the eternal. This steward planned
for 30 or 40 years of his life. We
must plan for eternity. How will you
escape God to-morrow when He comes
in judgment, and asks, "What have
you done with my money, that I en-
trusted to the Church members to sup-
port the Church with?" Let us reflect
on this, and not suffer men to tempt us
to leave the right road, and go this
way, or that way. Do you go after a
name among men? To have a name
with God in the judgment day is better.
Sorrow for Jesus. Joy for Jesus. Live
for Jesus. Die for Jesus. This is the
way. Don't trust your strength. Trust
Jesus' strength. Follow the teachings
of the Bible. This is to be wise, to
have the right kind of ingenuity.

The things that we have, whose are
they? House, food, raiment, ability,
eloquence, power to exhort, persuasion,
fame—whose are they? Are they ours?
Men say, yes. They are proud of their
ability, and boast of their possessions.
But to know that we have nothing
makes us humble. Everything is God's.
There is not a thing that belongs to
you, God entrusts them to you, to use
for Him. Shall we steal them for our
own use, as this unjust steward, did?
If we do, before God we are unright-
eous and unfaithful. God knows all.
Why is it that some who were at first
warm-hearted and unceasing in preach-
ing, now have no heart, no earnestness?
There is no fountain of living water in
the earth. Only God has it. Why is
it you go for joy to the world and

worldly things? They cannot satisfy.
If you go on, and try it, the devil will
tempt you and deceive you more and
more. You may feel a kind of peace
at times; but it will be like that of
Saul after God's Spirit had left him.
While David played, he had peace; but
as soon as David stopped, his peace
was gone. Finally, he went and
sought the dead Samuel. Why? I
think that while Samuel was living,
Saul had always felt when trouble
came, I can go to him, and tell him, he
will pray with me, and help me, be-
cause the Holy Spirit is with him.
Now that God's Spirit had left Saul,
there was no true, permanent peace
for him.

As the lord in the parable dismissed
his servant, so will God dismiss you.
When He dismisses you, where will you
go? There is a way for you, to make
sure of everlasting habitations. You
can go to your Lord's debtors, and say,
not merely "Pay 50 per cent.," but you
can say, "You needn't pay a cash.
Jesus has paid it all for you. Come
and believe him. He has assumed
your whole debt."

Our bodies and our souls are God's
property. Let us all pray God to help
us to give them entirely to Him.

EVEN ME.

BY MATTIE WINFIELD TORREY.

Sin-begun, my feet have wandered
Far and widely from thy side;
Youth and health and hope I've squan-
dered,

Ev'ry sinful way I've tried.
Lord, can such as I be shaven?
Is there pardon yet with thee?
Canst thou speak my sins forgiven?
Father, bless me, even me!

Enter all the silent chambers
Of my weak and trembling soul;
Cleanse them for thine own abiding,
Let thy grace my heart control.
Human aid can naught avail me;
All my help must come from thee.
When the foes of truth assail me,
Bless me, Father, even me!

Undeserving of thy favor,
I am poor, and weak, and blind,
Thou hast said, O pitying Saviour,
"Seek, and ye shall pardon find."
Glory, in the highest, glory!
There's salvation full and free!
Tell, O tell the wondrous story—
Jesus loves me, even me!

NORFOLK, VA.

KING JAMES'S TRANSLATION OF THE BIBLE.

BY REV. C. M. DINSMORE.

ITS HISTORY.

King James was James Stuart, king
of Scotland, and was the sixth James
that had ruled over that kingdom, but
was James the first, of England, and
the successor of Queen Elizabeth. He
inherited the English crown because
he was the grandson of a daughter of
Henry the Seventh, and whose mother
was Mary, Queen of Scots, whom
Elizabeth beheaded. James was a
man possessed of considerable learn-
ing, and he appears to have been
aware of the fact, for he wrote several
books, and delighted to talk in He-
brew and Greek and Latin, often to
the confusion of his courtiers, who
were puzzled to understand him; and
on the whole, he was much better fitted
for a schoolmaster than for a king.

Soon after this succession of the
house of Stuart, the famous gathering
at Hampton Court was held in the
year 1603, and at which Conference
the party, though small, that repre-
sented the Puritans moved his majesty,
that there might be a new transla-
tion of the Bible, on the ground that
those allowed in the reigns of Henry
and Edward were corrupt, and not
in harmony with the original. The
proposition was favorably received by
the king, and he appointed fifty-four
scholarly men, and commissioned them
to undertake this important work, and
to execute it as speedily as possible. The
translators were divided into six com-
panies, two of which were to meet at
Westminster, two at Oxford, and two
at Cambridge; and distinct portions of
scripture were allotted to each, and
whose separate work was to be exam-
ined by all the others.

The king had prescribed certain
rules, which the translators were to
observe, the first of which was, that
"the ordinary Bible read in the
Church, commonly called the 'Bish-
op's Bible,' to be followed, and as little
altered as the original will permit."
Various causes conspired to delay the

CORRESPONDENCE.

THE PRAYER TEST.

BY REV. A. PRINCE.
FIRST ARTICLE.

Our Father has built a house for His children. He has also written them a Book. The book contains an account of the origin of the building. It also directs what the family should believe, and how they should behave. Some of the boys claim to have found in the house positive disproof of what is written in the Book. Omitting other alleged discrepancies, brother John insists, that it is useless to pray for refreshing rains, fruitful harvests, or even for the health of the household. Indeed, he plainly hints that prayer does not amount to much any way.

Thus playfully we state the general attitude of many scientific men towards the Bible, as well as the particular position of Prof. Tyndall, and his friend, in reference to prayer. The quotation from the *Contemporary Review* for July has often been quoted, and need not be repeated.

This invitation, though written by another, has certainly the endorsement of Prof. Tyndall. In a late paper, published in the *Popular Science Monthly*, the learned Professor admits that "the theory that the system of nature is under the control of a Being who changes phenomena in compliance with the prayers of men, is, in his opinion, a perfectly legitimate one." He also declares "It is not the habit of my mind to think otherwise than solemnly of the feeling which prompts prayer." These sentences are quoted from a paper written expressly to explain, and to conciliate. They may, therefore, be supposed to indicate the extent of their gifted author's concessions as to the value of prayer. That it may move God to change phenomena is a "legitimate theory," and He himself thinks solemnly of the feeling that prompts prayer.

To assume that a doctrine which has been long and almost universally accepted is only a theory, and a theory so suspicious that it should be tested, is not conceding much to the doctrine. Neither does the guarded statement that one thinks solemnly of the feeling that prompts prayer, imply much deference to the institution itself. These quotations seem perfectly compatible with other utterances of Mr. Tyndall, of which a few specimens may be given. In the article last cited we are told that "In some form or other, not yet evident, it [prayer] may, as alleged, be necessary to man's highest culture." On page 93, of "Fragments of Science," we are cautioned to "Be careful above all things of professing to see in the phenomena of the material world the evidences of divine pleasure, or displeasure." These, and similar statements, together with the author's elaborate arguments against miracles, though in harmony with seeming concessions, are utterly incompatible with the truth, both of certain doctrinal and historical Scriptures. The account of the Deluge, of the burning of the cities of the Plain, and the withholding rain in the days of Ahab, are instances of this incompatibility. However much we may regret, we certainly cannot deny, that Mr. Tyndall is committed to open antagonism with the Bible.

A man cannot question prayer, and deny miracles, and at the same time receive, as the Word of God, the Book that enjoins the observance of one, and records the occurrence of the other. We have devoted time to the above matters because the attitude of the leading spirit in issuing the strange invitation to test prayer, is important to an intelligent discussion of the invitation itself. Having ascertained the position of Mr. Tyndall, two preliminary observations may be made. First, The challenge is made from the standpoint of its authors. They propose to test a Bible institution. But they do not include the Bible as a factor, much less as an authority in the process. Their data are drawn, not from the teaching of the Book, but from the history, construction, and surroundings of the house, and these as they understand them. The second observation is that our response to the challenge must be based upon, and shaped by the Book. We will accept any established facts that bear upon the case, and employ them in interpreting the record. But where its meaning is plain, that meaning must be not only our paramount, but our only authority. Against accepting the invitation to test prayer, in the way, and for the purposes proposed, we urge the following objections:—

THE CHALLENGE MISTAKES THE NATURE OF PRAYER.

The object of the trial is declared to be, "To confer quantitative precision on the action of the supernatural in nature." Prayer is also described as a form of physical energy, or as the equivalent of such energy." This description seems to conceive of prayer as possessing a power, or being equivalent to a power, like steam or gunpowder. And further that its "quantitative precision" may be ascertained and noted, much we suppose as the expansive power of steam, or the explosive force of duellin is determined, and recorded. But this conception of prayer has little in common with the Bible account of that institution. Our Lord, Matt. vii. 7-11, describes it not as physical force acting to overcome the inertia of matter, but as the act of a finite child entreating an infinite Father. True, there is a qualified sense in which this entreaty may be, not the equivalent; it is subject to too many moral requirements to be thus

designated, but the condition of physical energy. Such would be the fact when the child could induce the Father to exercise His power upon material things. But such a result of prayer would not prove it a form of physical energy. Prayer does not seem to partake of this character any more than the plea of an advocate, or the petition of a prisoner. Pounds and ounces might as well be predicated of arguments, as "quantitative precision" applied to prayers. An executive pardon might be referred to physical energy, with as much propriety as could an answer to prayer.

THE CHALLENGE OVERLOOKS THE CONDITIONS OF ACCEPTABLE PRAYER.

These are specific, immutable, and easily understood. They include the character of the suppliant, the objects for which he prays, and the use he intends to make of blessings sought. Underlying all these several conditions, is an unwavering faith in God. All of these absolute requirements are utterly ignored in the proposal to test prayer. That proposal assumes that, in one department, prayer must be answered, or proved worthless, notwithstanding its plainest conditions have not been regarded. This course seems inexcusable. These men probably do know, they certainly should know, that many persons applied to Christ for signs not altogether unlike that now sought by themselves. They should also know that in no instance was such a request granted. There was that either in the character or the attitude of the applicants that induced the Master to reject their prayer. But the average of those Jewish doctors and Galilean peasants was probably as friendly, and as candid as the average of these English philosophers. They certainly had more need of light. But if the ancient sign-seekers were refused, will the modern be gratified?

Another fact, of which the authors of the prayer-test could hardly have been unmindful, seems scarcely less inexcusable. While utterly ignoring conditions in the domain of faith, they strenuously insist upon them in the realm of science. Mr. Tyndall prescribes exact terms, and enjoins their careful observance, in order to success in experiments in magnetism. But the philosopher challenges the Christian world to obtain a response from God, without even inquiring whether such response would come within the range of God's published conditions. Scientific men propose to Christians to test prayer without reference to moral law. What if theologians should invite philosophers to try one of their accepted doctrines in disregard of natural law!

"FIRST IMPRESSIONS," EH?

First impressions? There are none to be had. Evanston is too honest. It looks straight out of its eyes. "First," is correlative with second, third, and so on, in ordinal array. Suppose there are no second and third, what then? There is no "first," according to my arithmetic. If you look at a piece of metal, and take it for gold, and it is gold; when you look again it will be gold still. Impressions likewise. But if you take it for gold at first, and find it brass at second sight, or vice versa, why then you have "first" and "second," and maybe ever so many more. Not so Evanston. What a discerning man (which is "we") seems to see, he does see; and what he sees once, he sees forever. By a Boston audience this statement will be set down as a weak invention of the enemy; because, in that presence, whatever is not progressive like a cornstalk or a crawfish, is unknowable.

Facts are facts. This town indexes its character all over. There is not a mudhole, nor a gangrenous goosepond, nor a brewery, nor an "infernal still," nor a taproom, nor a billiard-room, nor a choice-wines-and-liquors store, nor a beer-cellar, nor a Volks Garten, nor a theatre within a circuit of four miles from University Square, and, by term, of charter (as to most of them), cannot be forever and ever. Amen!

The residences wear a temperate, cultured, quietly elegant look, that rests you and sets you at ease at once. The original oaks stretch their arms in a hospitable way, particularly over "lots for sale," and the broad, clean, quiet streets insensibly seduce you into deep inhalations of an atmosphere that does sweet and cool from the lake or fragrant from the prairie, and seven churches seem to say, Lo, God is here.

The great schools are the charm and glory of the place. The Northwestern University, with its commanding structure of stone, rich museum, rare library, and four hundred thousand dollars of productive property, backed by a solid million maturing towards productivity, stands at the head. Then the Garrett Biblical Institute—part of the University, but under a special charter—taking a local habitation in Heck Hall, affords accommodation and instruction to a hundred or more candidates for the ministry, with signs of promise ranging all the way from nadir to nil. The Chicago fire swept the buildings from the Institute's valuable lots in that city, but they have been more than replaced, and, after a probation of necessary economy, the income from that source will be large and constant. The building of the Preparatory Department occupies a corner of the Campus grove just on the lake shore, where the lads can recite Latin, and dream of fishing for perch in the merry month of June. Last in order, but by no means least in promise, is the Evanston College for Ladies, which enjoys the admirable presidency of Miss Frances E. Willard. This institution, also,

takes shelter under the maternal wing of the University, albeit its charter is independent and peculiar. A large and very wisely-planned new building is in process of erection for the accommodation of this school, which has fairly outgrown its old quarters in "Lincoln Park."

The Methodist Church had a pre-emption here, and has helped to build all the other churches, and everything else. This gives us a sort of parental interest in everybody's affairs. The feeling of Christian union is said to be very strong here. It usually is under such circumstances. Of the other denominations I know comparatively little, but our own has all the elements of immense strength and usefulness. Our people possess one peculiarity which makes them very odd: they speak no evil of each other, nor of their last minister. Queer, isn't it? They must have got the notion from an old book somewhere. They have one unquestionable—and in some sense, official—fault, which I am going to reserve for another letter.

You are aware that my theory has long been favorable to locating biblical schools in large cities. The medical school must be there, the law school usually is there, and the theological school, for many reasons, ought to be there. Abstractly, it was a grave mistake that "the Garrett" was not anchored in Chicago. But there were special, determining reasons in the case, which it was impossible to invalidate. Fundamentally it was a mistake; circumstantially, not. And if it must be elsewhere than in Chicago, here is the spot beyond all question. The Boston Biblical Institute is right both ways, and right, I beseech you, let it remain.

As a town, Evanston is ambitious, but not to the extent of sacrificing justice and generosity. It frankly concedes that Milwaukee, sixty-five miles to the north, is a promising suburb, though a little too remote to receive the full benefit of our municipal protection, and Chicago, eleven miles south, is another, and a very good place for business, but undesirable for residence on account of its exposure to fires. Most of the male inhabitants not connected with the schools, and some that are, are in real estate, and are growing rich as fast as is good for their moral health. When they cannot sell to outsiders, it is said that they sell to one another and make a fine profit all around. I am ashamed to confess that I cannot understand how it is done, and should not like to make affidavit to the fact; but that it is done, appears to be the general impression among the oldest residents.

EVANSTON, ILL., Jan. 14, 1873.

FROM MARTHA'S VINEYARD.

People on the main land have some queer notions relative to Martha's Vineyard. The pastor of one of the five flourishing Methodist societies on the island received a letter a few weeks since, addressed "To the Pastor of Methodist Episcopal Society, Martha's Vineyard." The writer had spent a little time on the camp-ground, and supposed that museum of architectural monstrosities, that *olla podrida* of vicious taste in ornamentation and coloring, to be the whole island. Some others may have the notion that Martha's Vineyard is merely a summer resort; that autumn witnesses the depopulation of the island; that when they shut up their cottages, and flee to the main land, everybody else does the same thing. Don't think it, good people. The cool breezes of September and October only blow off the froth of our population; the solid, valuable portion remains. Hybernating? My good sir, or madam, your question is impertinent. During the summer we are catching butterflies, not to impale them upon pins; some of them may be impaled on "lot stakes," but to rub a little of the gold dust from their overladen wings, and let them fly again, to come next year with a fresh supply. But winter is our time for solid work. Your notion that the camp-ground is the only representative of Methodism here, is equally absurd. Had you been observing, you could not have failed to notice the tower of the Methodist church at Edgartown—our star of the East, where Dr. Whedon the younger, one of the strong men of the day, is successfully proclaiming the Gospel to a flourishing society. And he is only one of a long succession, a truly apostolic succession of strong men, for Edgartown has been favored in this respect. Perhaps, too, in your devotion to the advertisement-crowded pages of the exotic *Seaside Gazette*, you failed to take notice of the lively and patriotic native, the *Vineyard Gazette*, printed almost under the shadow of the church-tower aforesaid. Nor could you have turned your eyes westward to where, still in sight of your ephemerical city, another Methodist church rears its tower above the pleasant and pretty village of Vineyard Haven, where Rev. J. O. Thompson presides over a people who appreciate him, if constant kindness and attention to himself and family be evidences of appreciation. Next time you come, get one of Brother King's telescopes, and you may set your varying watch by its steady clock on the said church-tower. Or if you want real comfort, and the pleasant society of a kind, hospitable, earnest, warm-hearted people, seek a home among the comfortable houses clustered along that eastern slope, and get the joy, and rest, and benefit of a summer vacation sensibly spent.

Then you may make an excursion westward, along the northern shore, to where another Methodist church stands embowered among the trees; you'll

find it in the Minutes set down as North Shore. Its present pastor is suffering the woes of involuntary exile, disease having incapacitated him for labor. But his Church still lives. Still farther westward, along wooded hills and fertile valleys, and another Methodist church comes into view, presided over by a Griffin; not one of those mythological monstrosities, which the wild fancy of ancient sculptors carved in stone for the mystification of future generations, but a real flesh and blood Griffin, broad-visaged, broad-shouldered, with heart glowing like a furnace; a live man, and an original. He is closing a second year's successful pastorate, and may move. Who speaks first?

Brother Livesey, a little shaken by the wear and tear of years, and diseased physically, but strong spiritually, presides over the new society at Vineyard Grove, and reports the work as progressing. Steady "holding on" at Edgartown, where Dr. Whedon is completing his third, and so necessarily last year. Some seekers at the Grove; a quickening of the Church; an advance of the skirmish line preparatory to a general attack at Vineyard Haven; a steady advance at Chilmark;—does this look like hybernating? Don't accuse us of it again, sir, even in thought.

We have a grievance; our Presiding Elder, Rev. W. T. Harlow, who has so successfully and acceptably filled the office for four years, is to leave us. Who shall step into his shoes? One would hardly suppose old shoes so important, but candidates seem to be plenty as "huckleberries" in August, and who can tell which will win? Ah, if we only knew now who should be the successful candidate, so as to take the stump for him, then we might play the role of "the Vicar of Bray." Activity and masterly inactivity seem equally perilous. What shall we do? For if we advocate the claims of one, we oppose the other; and if the other should be successful, who knows what he may send us for a pastor next year?

Yours in a quandary,
AMPELOUBROS.FAREWELL MEETING
OF THE WOMAN'S F. M. SOCIETY TO
MRS. DR. BUTLER.

As the artist turns with deathless gratitude to the master who first taught him the esthetic uses of beauty, and as the student reveres the guide who smoothed his way through the mazy labyrinth of learning, so do thousands of Christian women refer to Mrs. Dr. Butler as the one who first enlightened their spiritual vision, and helped them to realize the necessity of woman's work for the world's evangelization. We recall her successful tour of three years ago, through some of the towns in Western New York, inspiring the churches everywhere with missionary ardor. It seems but yesterday that I heard a conscientious young girl declare, "it is no use for me to learn these sonatas of Beethoven, for since Mrs. Butler's visit, I feel that I must be a missionary to India." The dear child would gladly have exchanged her music, for lessons in Oriental tongues. It is no wonder, then, that many, or most of us have had our misgivings as to the wisdom of removing our first missionary guide to far-off Mexico. The sorrow that we shall see her face no more—no more listen to her earnest, spoken words. The farewell meeting to Mrs. Dr. Butler, occurred in the afternoon of Monday, January 20, at three o'clock, in Bromfield Street Church. Mrs. Rev. Dr. Patten presided, and Dr. Butler conducted the opening exercises. He also addressed us, though briefly, upon his new field of labor in Mexico, and its claims upon our Society. After singing by the congregation, Miss Rankin, a missionary in Texas and Mexico for the past twenty years, gave us a history of her work from its first morning twilight, through the clouds of opposition, the smoke of battle, and the fires of persecution, even to its present noonday of success. When a worldly or a Christian project has triumphed over great obstacles, it is surprising that we so speedily forget those very obstacles; and thus it was healthful for our faith to hear of that feeble commencement of missionary effort in Mexico, how this heroic woman went as an humble worker on the frontier of Texas; of the few Mexican girls she gathered about her for Bible instruction, of the opposition of Romanists, of her own self-distrust, and of subsequent light and peace; of successful schools which began to blossom into being here and there, like wild flowers in the wilderness, of native helpers who were ready and efficient in Bible and tract distribution, and of the joyful tidings which floated over the sea, that religious liberty could be enjoyed in Mexico. Then came our own cruel war, depriving six hundred Matamoros maidens of their school privileges; 1862 also saw Monterey compelled to close her schools, the same Monterey which today numbers eight schools, with twenty to forty pupils, and eight churches, with many ordained native preachers, and schools of divinity. While Miss Rankin was North, in 1867, the ladies of Hartford, invited her to come and address a union meeting of ladies in their city. They pledged themselves to contribute one thousand dollars yearly, for the support of native teachers in Mexico. New Haven pledged herself in the same manner, and full of joy, Miss Rankin returned to her mission. The native teachers were full of zeal to proclaim the glad tidings of salvation, and insisted upon obeying the Divine injunction to the very letter, refusing utterly to take scrip in their purse, or a second coat, if indeed they chanced to

possess one. With fear and trembling they went forth, but returned rejoicing, and praising the Lord for the favorable reception of His word.

Mrs. Bowker, of East Boston, was then introduced, who spoke with deep earnestness of the thrilling memories evoked by Mrs. Butler's presence upon this occasion. Of the creation of our organization, its success in the past, and its hopes for the future, of our first claim upon Mrs. Butler as a worker, in New England, and hence our peculiar sorrow in this parting hour. Invoking the richest of Heaven's blessings to descend upon our devoted missionary, and praying the Lord to be with her in the land of the Aztecs, as He was in the Orient, and in the land of the Pilgrims, Mrs. Bowker uttered a reluctant, yet fervent farewell.

Mrs. Dr. Warren being also called upon for some words of farewell, expressed the love and gratitude of our New England ladies to Mrs. Butler, for her zealous labors in the foundation and impulsion of our Society. Amid the expression of heartfelt sorrow, and the sense of our own personal loss, there was also a refrain of lofty faith, of cheerful hope amid trials, and tears;—as if the speaker had a vision of the glorious hereafter, when we shall greet these loved missionaries in the mansions of our Father.

Mrs. Butler then arose to address us for the last time. It was evident that she found it difficult to express her emotions of sadness. But who that listened to her that afternoon, can ever forget those tender, earnest pleadings for the perishing women of heathenism? Anew we felt the spirit of self-consecration, and marveled at our former coldness and indifference upon the subject of missions. Again we pledged ourselves to help the messengers of the Cross, to carry the light and life for which benighted millions are waiting, and that our supplications should continually ascend, to fill "the golden vials full of odors."

It was nightfall when these services were ended, and yet we lingered for the parting hand-clasp, for the spoken word of love and sympathy; and the benediction of each heart, as we wended our way homeward, was, "God bless and keep our dear and faithful missionaries."

WASHINGTON CORRESPONDENCE.

BY REV. C. ADAMS, D. D.

Dr. Maclay, the missionary, spent the last Sabbath at the Metropolitan Church, to the great acceptance of the people. In his morning address to the Sabbath-school, he requested the careful attention of the children, though as he told them he made no pretension to beauty or personal attractiveness. Yet but, on the contrary, his slight and graceful form, his speaking eye, his genial aspect, and gentlemanly bearing, do not fail to give him an impressive presence. He greatly interested the Sabbath-school by announcing that he bore to us the grateful salutations of Chinese converts from heathenism; and the missionary was charged with these salutations on the eve of his departure for this country. So, also, when two months afterward he came to Jerusalem, he was commissioned to bear the greetings to us of other converts and children there. And passing out to Bethlehem, another Sabbath-school which he there addressed, forwarded, in like manner, their pleasant compliments to the Sabbath-school children and teachers in America.

The morning missionary discourse comprised a general view of the missionary field of the world. Commencing with Japan, and advancing westward, he glanced at China, Siberia, Siam, Hindostan, Persia, Syria, etc. Thence, passing to Africa, he noticed especially the countries skirting the eastern and western coasts of that continent, thus 'presenting' to his hearers the missionary aspect of most of the great heathen world. The grand drift of the discourse was to impress upon the great congregation the momentous idea that the wide world, at this present, is open to the ingress of the gospel by great and effectual doors. The discourse was listened to with intense attention; and, in the conclusion of his discourse the preacher besought the people to bear away with them the great thought of the hour,—the accessibility of the world to the gospel. He, secondly, invoked the prayers of all the good in view of this startling fact, and labored to impress the audience with the immensity of the field thus "white already to harvest," and that there should be incessant prayer to the Lord of the harvest that he would send forth abundant laborers. In this connection, he encouraged parents to give up their children willingly, if called to the great missionary work. He here remarked that when the Lord wanted a particular person for one of his missionaries, he speaks to no Bishop or other minister, but to the person himself, and he besought all parents to beware of standing between the two, and thus restraining a child—whether son or daughter—from giving heed to the heavenly vision. The great money argument was, of course, not forgotten.

In the afternoon the doctor again met the Sabbath-school, on occasion of its monthly missionary meeting, favoring the children and the teachers with another address, comprising interesting notices of Chinese children, of these the most remarkable was an instance or two of their wonderful memory. A little boy, for example, when called upon to recite his first lesson in the Methodist catechism, at once proceeded with both the questions and answers for about ten minutes, until arrested by

the teacher, and asked how much further he could advance in the same way? "To the end of the book," was the prompt reply.

The evening discourse comprised a brief view of missionary efforts, and success in China, where this missionary has labored for a quarter of a century. He glanced at the difficulties confronting him and his associates entering upon their arduous work. Among these difficulties were the hostility of the government to all efforts for the introduction of Christianity—the peculiarity of the Chinese language, one of the most difficult of acquisition in the world, and presenting an obstacle so tremendous that by one of the old Jesuit missionaries, it was pronounced an invention of the devil for the express purpose of offering an impenetrable barrier to the introduction of the Gospel into that vast empire. Yet another difficulty confronting the missionaries in their incipient labors was the almost total apathy of the Chinese people in respect to religion of any kind—even to those false religious appertaining to their own country.

A quarter of a century, however, has wrought a most surprising change in these respects, as well as in some others. The old enmity to the missionaries, and to Christianity has greatly abated, and is to no small extent, exchanged for toleration, and even friendship, while from the authorities comes approval rather than discouragement. Also, wonderfully improved facilities for acquiring the language have been invented, and multitudes have been aroused from their stupor and have become interested to inquire concerning Christianity, and to ponder its influence upon the life and character. First, the meek and gentle bearing of the missionaries themselves was carefully scrutinized, and then a similar scrutiny was exercised toward one and another native convert. Thus many became convinced that the influence of the Christian religion was to make men better; and, in a word, the upshot of Christian labors of missionaries in the various missions in different parts of the Chinese empire, is the conversion of thousands of souls to Christ, with no less than three hundred native preachers are at this time preaching the gospel to their countrymen.

INDIA ITEMS.

We have just received the news of the re-election of General Grant. Formerly we had to wait two long months for such news, but this year the election took place on Tuesday, and on Wednesday afternoon a telegram was handed to a missionary in the Himalaya Mountains, containing the news, and Thursday's papers gave it to all India. We have also received the sad news of the fire in Boston. While the fire was yet burning the first news reached us, and we on the opposite side of the world felt anxious and sad with you. Surely, the ends of the earth meet together.

The days of making journeys by palanquin stages, or with ox-carts, are fast passing away, even in this part of India. From the first of this month the neighing of the iron horse has been heard in our city, and we now go by rail to some of the appointments of our circuit. In a short time the cars will run through the entire length of our mission field. When we see what Christian light has done for this people, and what Christian civilization has done for their country, we can hardly realize that this is the same India that we first saw so few years ago.

His Honor, Sir William Muir, the Governor of these Provinces, has lately visited our mission work at Moradabad. He expressed himself well pleased with the boy's school, and Lady Muir expressed great satisfaction with her examination of the girl's schools and Zeunna work. They attended our Christian Sunday-school Sabbath morning, and thought they had seen no more in India more encouraging. A grant of \$2,500 was sanctioned by the Governor towards building a schoolhouse in the city, and a personal donation of \$60 was sent us for our work. On leaving our Sunday-school, Lady Muir remarked that if Europeans in India would go and see mission work for themselves, they would cease talking of missions accomplishing nothing in India.

The statistics for our Annual Report show for the county of Moradabad 280 communicants, 480 Sunday-school scholars, 1094 pupils in our day schools. This is in a county where at the close of the Sepoy Rebellion there was not one convert to Christianity. What Church in New England even, can show more gain per cent. Beside this, we have had nearly a score of efficient co-laborers raised up here, so that we are no longer alone in the work. Our great need now is a mission building for a school-house, chapel, book-room, etc., all in one, in the centre of the city. A space seemed to have been left open for us; but while we have been trying to secure means for its purchase, it has been secured for a Mohammedan mosque, which is now being built. If Christians are not ready to enter an open field, Satan is sure to go in before them. There are in our city over 200 heathen and Mohammedan temples, and as yet Christianity has no place of worship, or building of any kind that makes the impression upon the people that Christianity has really come to stay. Our dwelling-houses are outside the city, and all our city work is done in hired native dwelling-houses, which are in no way adapted to our work. It was towards erecting a suitable building that the \$2,500 was confirmed by the Governor. Government aids our schools, and aids in building school-

houses. This work among the heathen is a great work, and may the offerings of the Church be proportionally large. No one can calculate the amount of good that a few thousand dollars would do in erecting a permanent building for our work here. E. M. P.

The Christian Association Rooms in Rome were opened January 2, for our good friend, Philip Phillips, who gave one of his excellent sacred concerts therein.

The *(London) Watchman and Wesleyan Advertiser* is keeping a sharp lookout on the movements of the Jesuits in view of the approaching general election, and in its last number calls attention to Bishop Vaughn's speech supplementary to Mr. Gladstone's late address on "Skepticism," recently made to the Catholics.

The *Alliance News*, the organ of the United Kingdom Temperance Alliance, England, devotes over seven solid columns, minion type, to its record of "barrel and bottle-work," or "a few recent specimens of the liquor traffic." This earnest publication is doing a good work in the line of opening the eyes of the people to the enormity of the drinking evil.

Considerable feeling has been elicited among the Protestant citizens of Rome by the bid for the assassin's knife to aid in freeing the pope from his persecutors, which appears in the pope's allocation delivered to his household, on the day of the Feast of St. John. Among those present, were many officers and soldiers of the pontifical army to whom the fateful old man narrated the stories of Goliath's tragic death by David's hand, and Holofernes losing his head by Judith. The *La Liberta* relates the mysterious removal from Rome of an enthusiastic admirer of the Papal Father—a young lady of 20, who acted so strangely after reading the allocation, that she was obliged to be taken away from the city. So much for the pope's significant hint.

Our Book Table.

COUNSEL AND COMFORT FOR DAILY LIFE. Published by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. This beautiful little volume, appropriately printed on fine paper, and bound in gold, is filled with the weightiest religious sentiments, presented in short chapters, and diversified with admirable selections of corresponding poetry. It forms a fine Christian gift, and an excellent companion in hours of meditation.

BACK-LOG STUDIES. By Charles Dudley Warner. Illustrated with twenty-one cuts, by Augustus Hoppin. Boston: James R. Osgood & Co. A portion of these inimitable sketches appeared in *Scribner's Magazine*; but they have been increased in number, and retouched in this elegantly published volume. In a previous publication the accomplished author drew from his garden such a harvest as never before was gathered from ordinary soil; and now, from the curling flames of an open fire-place,—as rare a sight, in these days, as a silver or gold coin since the war,—he draws out words of wit and wisdom,—wisdom in wit,—and cheerful and suggestive thoughts, with sharp and positive criticism of passing customs and topics of discussion, embodied in genial and humorous sentences. It is a book to take up at any odd hour, or to beguile a reading circle, unconscious of passing time, during a social evening.

J. B. Lippincott & Co. have added to their library of moral tales, *BEECHWOOD*, by Rebecca Bates Sprague, the natural diary of a young girl of fifteen until the date of the great event of her life—her marriage.

THE GARDEN OF EDEN. By George Yeager, A. M. Philadelphia: J. B. Lippincott & Co. This is a pretty little volume, in which all the incidents recorded in Genesis, in relation to the home of our first parents, are brought out, discussed, and spiritualized, in a simple family story, by an intelligent Swedenborgian.

MAN IS LOVE. An American Story, by One who Knows. By J. B. Lippincott & Co. We have here a stout volume of nearly five hundred pages. We have not had time to read it; but have looked over its pages with pleasure. The writer is confident of the excellence of his work, and quite complacently sets forth, in his preface, his estimation of the truthfulness and force of his volume. It is a portraiture of family life, just before and during the war, developing in natural incidents great moral and religious principles.

T. B. Peterson & Brother, Philadelphia, publish in paper covers a novel, entitled, *FRANK FAIRLEIGH*, by Frank E. Smedley, with illustrations by Cruikshank. The *(London) Athenaeum* commends the story and its execution in very strong terms.

Alfred Martien, Philadelphia, publishes *TUTOR AND TEAMSTER*; A Sequel to *Friends in Need*, by Clara F. Guernsey—an interesting and wholesome addition to the Sunday-school library.

Lee & Shepard publish two little volumes for family dramatic entertainments, which are equally adapted to the use of academies. They are entitled *DRAWING-ROOM STAGE*; a series of original Dramas, Comedies, Farces, and Entertainments for School Exhibitions, by George M. Baker; and *SOCIAL CHARADES AND PARLOR OPERAS*, by M. T. Calder.

The same publishers also send out fresh additions to two popular series of juvenile books. In the *YOUNG AMERICAN ABROAD*, they have "Cross and Crescent," "Our Young America in Turkey and Greece," by William T. Adams (Oliver Optic). This is a profitable addition to the family reading. The story involving travels over these interesting lands is told in a particularly lively and attractive manner. To the B. O. W. Series they add *THE TREASURE OF THE SEAS*, by Prof. James De Mille—a very prolific writer. This is a volume full of marvels more amusing than instructive.

METHODIST FORTY YEARS AGO, AND NOW. Nelson & Phillips are about to issue a new book, with the above title, by Rev. Newell Culver. One who has read the entire manuscript says of it: "It is the book for the times; full of interest, from first to last, and thoroughly appreciative of early and modern Methodism, without the least taint of sour godliness, or spirit of fault-finding. It will prove a wonderful awakening to the whole Church, so far as read, to new zeal and an enlightened attachment to our beloved Zion, and all her institutions and usages."

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

WEST INDIES.—The Wesleyan Mission in the West Indies is doing a great work, though it labors under great difficulties. It has now 90 missionaries, one third of whom are natives, who are abundant in labors and sacrifices. Rev. Edward Fraser, of Jamaica, a man of great gifts, mental and spiritual, has gone to his heavenly rest in Christian triumph. At the time of his departure he was engaged in building a new chapel, and under great difficulties he had secured the requisite wood and stone, and had gone so far as to sell his library, the accumulation of 40 years, to accomplish the enterprise. His plan was to connect a mission house with the chapel. He has gone to enjoy a mansion in the house not made with hands.

SURINAM.—The Mission of the United Brethren, Surinam, in Dutch Guiana, established in 1735, has enjoyed a year of uninterrupted prosperity. The congregation at Paramaribo numbers 6000 members. In addition to the missionaries, more than 20 native helpers and 50 chapel servants are employed in its service. The school for boys has 300 pupils, and that for girls a still larger number. In the Normal school, 12 young men are being trained for teachers. There is a printing establishment and bindery which supplies the station with books. The schools at *Herendyk* and *Lehendal*, have each over a 100 pupils. Near Charlottenburg, there are 49 estates, on all of which the missionaries preach and visit the people. They are also extending the work into the Bush country, where new stations are established, and the work of the Lord is prospering greatly. The Bush negroes along the banks of the Upper Cottica and Commewyne, belonging to the Auka and Boni tribe, are receiving attention, and several of them have embraced Christianity. An old negro, baptized by one of the missionaries in 1780, had just died in Christian hope, at the age of 90 years. The mission of the United Brethren here, as well as in other places in the West Indies, has been attended with great success—thousands have been led to Christ through its instrumentality.

CHINA.—Our mission is gathering a rich spiritual harvest in China. Dr. Macleay has received a letter respecting it which he has sent to the Missionary Secretaries. The writer of the letter says,—"I was surprised to see the whole region from the city to Lo K'ang (nine miles) in communion about Christian doctrines. There are many there who are almost persuaded to become Christians. It speaks of Kucheny, the colporteur, and says, 'he comes nearest to what might be called a walking preaching-machine of anything I have ever seen. It is really amusing to see him jog along under his load of seventy or eighty pounds for miles, incessantly preaching to both those who are ahead and behind him.' Dr. Macleay, says 'The district now visited by this glorious work of grace, is the one that was swept by the fierce persecution of some eighteen months ago, when our little band of native Christians witnessed so nobly for the Redeemer.' Let the Church pray that this good work may increase more and more.

BENGAL.—Rev. T. Evans, writes to the *Missionary Herald* (English Baptist), "that the good work among the *Sonthals* of Bengal is prospering beyond expectation. One hundred and sixteen persons have lately been baptized, and hundreds more are pressing into the fold. The conversions result from the activity of the converts in disseminating the Word of God among themselves. The convert when baptized, returns to his village to preach the Gospel, unasked and unpaid."

JAMAICA, BROWN'S TOWN, ETC.—A revival of considerable interest is progressing here, and 48 persons have been admitted to the Church. At Kingston the good work is progressing, and Rev. D. J. East writes, "that there are fifty persons in the inquirer's class, and numerous candidates for baptism."

SWEDEN.—A wonderful work of grace is progressing in our mission in Sweden. Brother Whitting, the superintendent, writes to the Mission Rooms, that "more than a thousand souls have been received on probation during the ten months of the year, and nearly as many into full connection." We shall give further particulars of this work hereafter. Praise the Lord.

SOUTH AMERICA.—The Lord is doing great things among the people in Uruguay. Conversions are constantly taking place among the Roman Catholics. "A priest of considerable note, an Italian, who had seven years' experience in Rome, three in Alsace, several in Uruguay and Paraguay, and sometime in Brazil, and can preach in Latin, Spanish, French, Portuguese and Italian, has been converted, and promises much to the Church. A writer says, 'The power of Rome is broken here, and without doubt the circulation of the Scriptures has been one of the chief instrumentalities,' and pleads for missionaries to instruct the people, that when they 'cut loose from Rome,' they might not lapse into infidelity.

AFRICA is moving also. Bishop Roberts writes from Liberia: "At several points the spiritual interests of the work are on the advance. At Monrovia, Cape Palmas, Careyburg, and Cauldwell, protracted meetings are now in progress."

TURKEY.—What a change here within a few years? Christianity is rising rapidly in the estimation of the people, and no longer disqualifies a man for office. The Sultan has just appointed two Christians members of the Grand Council, and others have been promoted to high official positions.

RELIGIOUS ITEMS.

The *Catholic Review*, in referring to the Tientsin massacre, alleges it to have been brought on by the zeal of the Catholics exciting the ire of his infernal majesty, since they picked up abandoned infants, and baptized them, and adds: "Unbaptized, these little ones go into darkness; but baptized, they rejoice forever in the presence of God."

The *Review* goes in strongly for the miraculous cures performed by the water at Lourdes, *vide* the following: "Why, in the name of common sense, should we not believe the testimony of a man who says, 'Yesterday I was blind—today I am cured—and no human agency could have cured me?'"

The Pope received recently a deputation of the Roman aristocracy. In replying to their address, he said that Christ loved the aristocracy. Aristocracy and nobility were gifts of God. The nobility were the true supporters of thrones. Kingdoms supported by the people were weak, and must fall.

Rev. Dr. Hill, formerly President of Harvard University, is to supply the pulpit of the First Parish, Portland, Me., for a month, beginning in a few weeks.

It is shown that in England the Established churches have increased their sittings within the last twenty years only 114,495, while the others have increased them 211,865. In 20 smaller towns, with a population from 50,000 to 100,000, the Established Church has increased its sittings 60,421 during this same period, while the free churches have increased theirs 182,422, and the aggregate sittings of the latter are nearly twice as many as those of the former.

The Japanese Government is not by any means friendly to Christianity, but is evidently beginning to feel the effect of contact with it. Sometime ago the Yoritomo, or Courtesan market, in Japan, was abolished; and now the government has done what some Christian nations might imitate with great benefit to the morals of the people—it has overhauled the drama, and prohibited lewd farces.

K. A. Burnell is about to bring out a monthly paper for Christian workers, called the *Christian Voice*. It will be specially devoted to reports of Bible readings, cottage meetings, saloon work, open-air meetings, tract distribution, railroad work, the service of song, maternal associations, Sunday-school and Y. M. C. A. labor, etc.; and if it catches but a tinge of the faith and holy fervor which Mr. Burnell carries to his special work, it will, we are sure, do great good.

The religious awakening at Norwalk, Huron County, O., is remarkable. From the *Reflector*, we learn that 400 converts are the fruits of the revival, and the interest shows no abatement, though in its seventh week. Since the commencement of the revival 50 have united with the Congregationalists, 30 with the Methodists, 26 with the Presbyterians, 25 with the Baptists, and a class of over 40 was presented to Bishop Bodell, of the Episcopal Church, on the 18th ult., for confirmation. There has never been such a "spiritual harvest" known in that region.

Rev. E. Mills is out in *The Baptist Weekly* against the ground taken by our brethren in Providence, that "the distinct peculiarity of Methodism was the divine principle of expediency."

"As though," says this over-zealous critic, "the world would not learn that fast enough, etc." We comment to his attention John xi. 50, from which he can graduate to John xvi. 7. The break in the lines of this division of our militant host on close communionism is growing somewhat alarming, evidently, as is also the growing spirit of unity among the elect of God's people.

TEMPERANCE.

The action of our last General Conference in regard to the subject of Temperance, is worthy of all praise, and the sentiments advanced should be adopted by all lovers of Bible Christianity, and the race to which we belong. "Total legal prohibition" is the "cure of the evils of intemperance" which it presents; and observation has convinced us that many habitual drunkards have failed to reform for any great length of time, though professing conversion, and running "well for a season." As long as the temptation exists, there is great danger to all, and often our rejoicings have been turned into mourning by the success of the decoy. Much of the legislation that we have had, has been like the efforts of the Colonization Society to abolish slavery. What we need in regard to Temperance, is an act of the General Government similar to that taken in regard to "the sum of all villainies," abolish the manufacture, and forbid the importation. The injury done by allowing it to be made and sold, is vastly more than the benefits derived. The Conference has well said, "We can never be satisfied with anything less than the entire destruction of the liquor traffic," and hence we are not at liberty to in any manner countenance it, not even on the ground of expediency. No man has a right to act in this matter contrary to the instruction and warning of the Discipline. "Laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people," should be found on every statute book of the land, so long as the evil exists: "We not only regard the manufacture, sale, or using of intoxicating drinks as a beverage, morally wrong, but we also most earnestly protest against our members giving any countenance to the liquor traffic, by signing petitions for license, by voting to grant licenses, by renting

property for such purposes, or by directly helping in any other way to promote intemperance," is the plain statement of that noble body of Christian men, representing the most numerous, influential, and wealthy evangelical Church in the land; and they add, "Any one thus acting, is guilty of unchristian conduct, and is subject to disciplinary action," which shows that any person thus guilty is not only unfit for membership in the Church, but is unfit for heaven. Ministers and laymen, legislators and citizens, rulers and bondsmen, and all others that have voted or acted in favor of the accursed system, will do well to consider this plain, logical, and necessary conclusion: "Whose damnation is just," is the unqualified declaration of one who had well considered the fallacy that we have a right to "do evil that good may come." After God has said, "Voe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken," it will be useless to plead we were honest, and sincerely desirous of doing good, by voting to license, or in any manner assisting in the manufacture or sale of intoxicating liquors as a beverage. Let every breach of the rule in this case be followed with expulsion from the Church, as speedily as would be the case if theft, adultery, or murder had been committed, and we should see the desire of our hearts, an "entire destruction of the traffic," more suddenly realized than was the emancipation of the slaves, the collapse of the Southern Confederacy; for we are seemingly unconscious of the wonderful power of God would cause us to exercise by heeding His instructions, and acting up to our expressed convictions.

APPROVAL.

Prof. Geo. C. Smith, of Drew Ladies' Seminary) and many friends, mourn his loss.

FRANK H. PIKE died in Newburyport, Nov. 21, aged 31 years and 10 months. Brother Pike was thrown out upon the world a mere child, and by his industry and honesty earned an irreproachable character. He felt the need of a change of heart, and one year ago last September he sought and found it. He lived a new life, and was never ashamed of it. This new life took away the bondage of Satan, the fear of man, and the sting of death. He had the clear witness of the Spirit that he was a child of God. His death-bed scene was a beautiful one, and a complete victory through faith in Christ. In a candid, faithful manner he warned his unconverted friends to prepare for the dying hour, and invited all to meet him on the other shore. He lived well, and the secret of his life is explained by the fact that he was much in prayer.

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THE DUTY OF THE CHURCH. The action of our last General Conference in regard to the subject of Temperance, is worthy of all praise, and the sentiments advanced should be adopted by all lovers of Bible Christianity, and the race to which we belong. "Total legal prohibition" is the "cure of the evils of intemperance" which it presents; and observation has convinced us that many habitual drunkards have failed to reform for any great length of time, though professing conversion, and running "well for a season." As long as the temptation exists, there is great danger to all, and often our rejoicings have been turned into mourning by the success of the decoy. Much of the legislation that we have had, has been like the efforts of the Colonization Society to abolish slavery. What we need in regard to Temperance, is an act of the General Government similar to that taken in regard to "the sum of all villainies," abolish the manufacture, and forbid the importation. The injury done by allowing it to be made and sold, is vastly more than the benefits derived. The Conference has well said, "We can never be satisfied with anything less than the entire destruction of the liquor traffic," and hence we are not at liberty to in any manner countenance it, not even on the ground of expediency. No man has a right to act in this matter contrary to the instruction and warning of the Discipline. "Laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people," should be found on every statute book of the land, so long as the evil exists: "We not only regard the manufacture, sale, or using of intoxicating drinks as a beverage, morally wrong, but we also most earnestly protest against our members giving any countenance to the liquor traffic, by signing petitions for license, by voting to grant licenses, by renting

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The funeral of MARY E. MILLER, wife of William Miller, and member of the Washington Street Methodist Episcopal Church, Boston, was attended at the church, Sunday, the 26th ult., by a large and sad audience. For years she had been a soprano singer, and filled a very important place at our social meetings. From our prayer-meeting, on the evening of the 17th, her husband returned to find his wife burned to a crisp from her waist to the soles of her feet, and to be told by the doctor that she could not live through the night. After the first shock and grief, her husband, her sister, and other relatives, her sister became very calm and resigned. She lived nearly a week, arranged all her little gifts, and when thought to be dying, she called her children to her, and charged them, with tears and kisses, to love Jesus, and meet her in heaven; then her husband, and brothers and sister, and other relatives, and many friends. Then, fixing her eyes above, she exclaimed, "How bright it looks up there! how bright!" She fell asleep, on the morning of the 24th ult., aged 29 years, leaving a husband and two children to miss her presence. But,—

"A morning has dawned on the night of the grave."

Miss KATIE CURRIE, aged 33 years, a member of the Washington Street Methodist Episcopal Church, and in possession of entire sanctification, and suffering from her labors on the morning of the 25th ult.

That forenoon five of the original members of this Church had a meeting in Paradise. Sunday evening the Church sang, "Passing through the gates to the New Jerusalem." "Our people die well."

W. G. LEONARD. WILLIAM H. LITTLE died suddenly in Bremen, Me., Dec. 8, 1872, aged 81 years. During a period of about thirty-five years he had been a most exemplary Christian, and was at that time a member of the Methodist Episcopal Church. For several years he filled the relations of leader and steward of his Master's goods, and that he might be a blessing to his people, he had studied the literature of the Church. In his house he was the true lord, as well as the kind parent, ruling well. E. M. FOWLER. Round Pond, Jan. 16, 1873.

FANNIE WARREN, wife of Horatio H. Warren, died at Salmon Falls, N. H., Dec. 17, 1872, aged 32 years and 10 months. She experienced religion under the labors of Rev. Eleazer Smith, of the New England Conference, and joined the Methodist Episcopal Church in full, in May, 1860. Sister Warren loved the habitation of God's house, and the place where His honor dwelleth; and was with the people of God in His holy temple, while her health permitted, and was a dear lover of the class-meeting, from which she is now sadly missed. Her life was consistent with her profession, and consequently her path was brighter, and more and more filled with the presence until she left us for that land to which such a life must lead. At the last Hasting Camp-meeting she among others pledged herself by the grace of God, to do every known duty in that hour until death, and as she referred to that act, she felt glad that God assisted her to keep her vow. She and her dear husband have lived together as models and beautiful representatives of that happiness and harmony which should ever characterize the marriage relation. During her last sickness of a few months, she suffered much, but was patient and peaceful, and her mind was so stayed upon the Saviour that her moments went without her notice, and she said her sickness seemed to her short. As she drew near the river of death she said to her friends, "Weep not for me," and as she beheld the flood over which she must so soon pass, she exclaimed, "It seems only a little brook."

H. B. MITCHELL. Miss ELIZABETH JONES, of Gilmanston, N. H., died of lung fever, Dec. 18, 1872, aged 64 years, 11 months, and 23 days. Sister Jones was converted in early life, and joined the Methodist Episcopal Church in this place. She was an earnest laborer in the Master's vineyard; she was a faithful teacher in the Sabbath-school for many years, a constant attendant upon all the means of grace, and ever ready to give a reason for the hope she had in Christ. She had not much of this world's goods; yet she cared for her parents in their declining days, and brought up and provided for four orphan or friendless children. During this time she passed through no less than twenty-five fevers. She trusted in God for her temporal, as well as her eternal life. During the last summer and fall she rested fully in Christ, and a few days before she died she said, "I never had such a hope and trust in Christ as now. It is all well." We believe that for her to live was Christ, and to die was gain.

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HERALD CALENDAR.

New Bedford District Preachers' Meeting, at Pleasant Street, New Bedford.	Feb. 2-5
Charmont District Preachers' Meeting, at Kenne, N. H.	Feb. 12, 13
Dover District Ministerial Association, at Dover, N. H.	Feb. 12, 13
Needham Circuit Quarterly Conference Association, at Saxonville.	Feb. 13
Providence District Ministerial Association, at St. Paul's Church, Providence.	Feb. 17-19
Gardiner District Ministerial Association, at Oxford, Me.	Feb. 17-20
Fall River District Conference, at the First Church, Fall River.	Feb. 21
Rockland District Ministerial Association, at Waldoboro.	Feb. 24-26
District Conference, at the First Methodist Episcopal Church, Bangor.	March 4-6

ZION'S
HERALD.

THURSDAY, FEB. 6, 1873.

IS IT A COINCIDENCE OR A PROVIDENCE?

There are two striking facts now apparent in the religious world. They have occurred almost without observation or announcement. For a score of years there has been an attack, all along the line of unbelief, upon the Scriptures of the Old Testament, and particularly upon the Pentateuch. Against Genesis, science in the form of geology, astronomy, philology, philosophy, and mathematics, has arrayed itself, and vigorously pressed its myriad attacks. This portion of the Bible has of late been largely left in the hands of objectors and apologists, and the body of lay Christians has looked on, somewhat anxiously watching the result. Bible study in the Sunday-school has been largely confined to the New Testament as affording comparatively undisputed ground for confidence in a divine revelation, and untrammelled with scientific controversies.

But to-day what do we see? No leading religious prints have called attention to this neglect of the Old Testament, especially its earliest records. The pulpit has not uttered a general call for a re-examination of the dawn of days of inspiration, and the sublime records of the world's origin. Suddenly, as sometimes the fruit trees blossom in the spring almost instantaneously and simultaneously, with the quietest possible human arrangements, nearly all Protestant Christendom is now engaged in the study of the first book in the Bible. At once the press is crowded with new volumes of comments, or with fresh editions of the old interpreters. And, what is far more important, because it is so much broader in its influence, the religious press of England and America is calling to its aid the pens of the best biblical scholars to prepare popular expositions of the common lessons upon the book of Genesis. At this moment nearly a score of men of wide reputation for scholarship and general ability are writing expositions of Genesis in the various denominational and unsectarian periodicals. These numerous lines of interpretation are made the common property of Christian students of the different churches. "I have prepared a scrap-book," said a theological student to the editor a day or two since, "and I am placing in it all the different exegeses of Genesis that I find. What a valuable book I shall have!" The different denominations exchange interpretations, so that instead of having simply "The Speaker's Commentary" on this book, prepared to meet the wants of the average members of the English Episcopal Church, we shall have an encyclopaedia of interpretation—the general consent of the Protestant churches.

The book will not, in this great Bible class, be read simply critically, or considered only in the light of its difficulties, but will be studied candidly and earnestly, developing all its beauties, its incidental evidences of inspiration, and its divine spiritual instruction.

The other fact intimately connected with this, the informal but delightful Christian unanimity of Bible study which has thus been secured without any embarrassing machinery, is an even more intimate Christian unity. No formal alliance has been organized. No great ecclesiastical council has been called. No rigid creed, extending some sensitive consciences and creating new difficulties of interpretation to most dogmatic scruples, has been arranged. Simply the religious instructors of our youth have agreed to meet, and study, and pray over the same portion of the Bible at the same hours. It is certainly a grateful thought that on every Sabbath during the year, and indeed throughout the week, in study, the great body of Protestant Christians will be considering the same scripture truths, and be led out into the same channels of spiritual reflection and prayer. It assumes much of the unity and character of the common devotions of Pentecost. May we not hope that a similar sublime result will follow? Will not this tend powerfully to bring Christians together and to make them one in fellowship, one in outward activities, and one in earnest prayer for the world's redemption to the undisputed reign of the Lord Jesus?

LOSS OF PROBATIONERS.

The *Christian Advocate* of the 30th ult., has an extended article from a correspondent upon the apparent loss of probationers in the Methodist Episcopal Church, as revealed in the annual Minutes. Referring to this apparently astonishing falling away of initial members of the Church, Dr. Curry modifies somewhat, in an editorial in the same paper, the percentage of the essayist, showing clearly that a larger number

can be accounted for by the waste of death, by expulsions, and by discontinuances in the full membership. Still, Dr. Curry admits a loss of full one-third of the persons received on probation. The correspondent attributes this large waste in evangelical work, in a slight measure, to the changes in the itinerancy, where the class-meeting, which is a perpetual pastorate, has fallen into disuse. He thinks more are lost where the modern revivalist is called in to supplement the work of the regular pastor. When the foreign element is removed, one of the strongest ties that held the professed converts to the Church is weakened, before new ones are formed with the regular ministry; and as the modes of the revivalist often widely differ from those of the pastor, a disrelish for the ministry of the latter is occasioned.

But the chief cause of this backsliding, the writer, a cultivated professor in one of our institutions, attributes to the lack of proper formality and solemnity in receiving members upon probation. He thinks that these young professors do not esteem themselves as under Christian vows, and as actually holding a positive relation to the Church. He urges an open and impressive admission of probationers, with full and careful instruction and counsels in reference to the serious and permanent obligations which they assume. We had supposed this course was always pursued. It certainly has been the custom wherever we have worshipped for the last ten years.

Dr. Curry gives but little weight to any of these causes, except that of the special evangelist. The character of the revivals growing out of the labors of some of these itinerant brethren, he thinks, accounts for the falling away of many of their subjects. He suggests, however, what seems to us the chief reason, and one all-sufficient to account for the lapse from faith of these new members. It is the lack of proper Christian culture. The work for young professors is but just begun when they rise from the altar with the first persuasion of the Holy Spirit of their adoption into the heavenly family, although ordinarily the work of the pastor and Church seems to be accomplished when this preliminary step is taken. The great lack of the hour in Christian families and in the churches is, what is involved in the term, Christian nurture. This is not the work of the pastor merely, but of the whole Church. Scores die spiritually for lack of nurturing food and a wholesome atmosphere in the Church. They are sometimes poisoned to death by the divisions in the churches, or frozen to death by their coldness. Few spiritual babes are lost where a Church is in a united and spiritual state, and they are from the first carefully instructed, watched over, and introduced into such Christian services as their experience and talents render practicable. This is a vital topic, and worthy of thoughtful consideration.

THE METHODIST QUARTERLY.

The January number contains not so many articles as usual, but more than the average of elaborate discussions. The first paper on Theodore Parker, by Prof. George Prentice, of the Wesleyan University, is exceedingly creditable to the scholarship and research of the writer. The glaring discrepancies in matters of fact relating to Mr. Parker's rejection of orthodoxy in his childhood, and his written avowal of most of these tenets in a formal statement in his manhood, are clearly set forth. Prof. Prentice does not shrink from exhibiting the great vice of Parker's mind, exaggeration, magnifying all statements respecting himself, especially his immense reading and accurate knowledge of a library of 12,000 volumes, and his mastery of twelve new languages in two years while in the Divinity School, having acquired eight when he entered. By arithmetical calculation, this vast reading is shown to be an impossibility in the case of a man who died at forty-nine; and from an examination of his quotations from foreign languages, the reviewer finds grounds for styling the great Unitarian heresiarch "a twenty-tongued boaster." Some amusing blunders and pure inventions of a distinguished French clergyman, in his biography of Mr. Parker are adduced as specimens of rationalistic criticism. In fact, the sharp quill of Prof. Prentice has completely "Straussed" the works of Mr. Parker. Some future Wateley may yet arise and push these discrepancies in facts and impossibilities in erudition into demonstration that his personality is a myth.

Dr. Abel Stevens contributes the next article on "The Priesthood of the People." This has been a favorite theme with the historian of Methodism since he espoused the cause of lay representation. He shows that the reformation under Luther, rested upon two cardinal principles,—justification by faith, and the priesthood of the people, and that primitive Christianity fourteen centuries before, went forth to conquer the world, armed with the same weapons. The gigantic ecclesiasticalism of the Papal Church is still influencing Protestantism, and eclipsing these great truths. Methodism, although under the full blaze of the former, is not yet in the full light of the latter truths. We have among us some who seem not to have learned that Christianity has but one priest since the vail of the Temple was rent asunder, and all believing were invited to enter the holy of holies, to bow down before the Mercy-seat, and pour their prayers into the ears of Him who shines forth from between the cherubim. The reviewer regards the Christian ministry as divinely sanctioned to administer instruction and

discipline, but not a proper priesthood. He pleads for a place in our Conferences for evangelists and teachers, as well as pastors, and for the simple and earnest presentation of Christian truth, instead of the frigid and formal style of preaching prevalent in modern times. He eloquently advocates the local ministry as a striking example of the priesthood of the people. The article is so full of inspiring and vital truth, that it should be read by the whole Church. We hope that our editors will publish in their papers the argument for "the universal obligation of Christian labor."

The next article is a completion of an article commenced in the last *Quarterly*. It is a translation from a French review of "Peter Cartwright and Preaching in the West." In addition to quite a life-like portrait of the veteran pioneer preacher, we have a view of Methodism from the Parisian and Papal standpoint. We are told that Methodism, not having "the immovable basis to which the Roman Church lays claim, is obliged to be compliant, and suit the times, even if it must, in order to live, sacrifice the very sources of its life." It is an old Latin maxim, "It is wise to learn even from an enemy." The article concludes with a prediction that the Roman may supplant the Methodist Church in the great West.

Article IV., The Ku Klux Conspiracy, is from S. G. Arnold, esq., Washington, D. C. It is a presentation of the origin and character of that bloody conspiracy against the reconstruction of the rebel States on the basis of equality, education, and religion. Only a few of the better class of raids upon individuals not resulting in murder are detailed. We are left to imagine the vast amount of suffering produced by this widespread band of assassins, whose dark deeds fill thirteen ponderous volumes of testimony taken by the Joint Select Committee. We arise from reading the article with thanks for the Congressional anti-Ku Klux legislature, for the prompt execution of the law by President Grant, and for the just sentences pronounced on the midnight murderers by Judge Bond.

Young Roumania, is the subject of a very instructive and able article by Prof. Wm. Wells, of Union College. It seems that the provinces of Wallachia and Moldavia have aspired to the name of Roumania, or Roman, because they once constituted the province of Dacia, in the Roman Empire. While the people are in extreme ignorance, they have adopted a free constitution, and are in a kind of Mexican State of ferment and mobocracy. They charge all their troubles upon the presence of foreigners. They began a fierce assault upon the Germans, but finding themselves under the guns of Bismarck, and being compelled to pay all damages to the Teutons, they have turned their wrath against the Jews, who have no Bismarck behind them. Hence, the incessant cry of the poor friendless Jew is filling the ear of the world. No nation in Europe has yet plucked up courage sufficient to make an armed intervention in his behalf through fear of disturbing that ticklish thing called the balance of power. This article gives the clearest idea of the Roumanian question that we have seen in print.

MR. HILLARD AND THE BREWERS' ASSOCIATION.

Dr. Reynolds, a physician called by Mr. Hillard and the Brewers' Association to give evidence before the Legislative Committee in behalf of the Beer clause, said: "It seems to me that rum-drinking and whiskey-drinking have greatly increased." The Boston Chief of Police in his Report for 1873, writes: "Drunkenness . . . has long been on the increase, at a rate that much more than keeps pace with the increase of population."

Mr. Rueter, the proprietor of the "Highland Spring Brewery," the largest brewery in the United States, at the Legislative Hearing, testified for the Brewers' Association that: "The business (of brewing) in Massachusetts has increased very much within the last five years;" also, that "Gentlemen interested in the distilled liquor business in Boston had told him recently that the malt liquor manufacture and consumption had injured their business."

Mr. Richardson, of the "Norfolk Brewery," testified that "the business (of brewing) had been steadily increasing."

Mr. Dickinson, associate of Mr. Hillard, stated that it could be shown that rectifiers had been selling "less of distilled spirits" since 1869. Consider that, notwithstanding the largely increased sale of malt liquors, and the reported decreased sale of distilled liquors, drunkenness, we are told, is steadily increasing! What then becomes of the plea that malt liquors do not cause drunkenness? That the sale of malt liquors is carried on in the interest of the temperance cause!

Mr. Hillard claims that he and his associate are "desirous of lessening or removing the evils" of intemperance. Again, we call attention to the testimony above given, that the sale of malt

liquors is steadily increasing, and the sale of distilled liquors is decreasing, yet drunkenness increases! That is, the increasing sale of malt liquors results in increasing intemperance! Then Mr. Hillard, his associate, and the Brewers' Association, practically appeared before the Legislative Committee in the interest of Intemperance! Not professedly, but practically their pleas are in favor of a business that has been helping steadily to increase drunkenness, and its attendant miseries.

In one of the summer months, according to the Report of the Boston Chief of Police for 1873, 1,190 persons were arrested for drunkenness: in answer to the question, "What did you drink?" 316 said, "beer." The chief says: "The best of evidence corroborates their testimony, that they do get drunk on beer; and not only that, but the 'beer drunk' is the worst drunk of all."

Yet Dr. Bowditch says in his Report for the State Board of Health for 1872, "Light German beer and ale can be used even freely without any very apparent injury to the individual, or without causing intoxication." (The italics are ours.) Plainly, the facts are opposed to the claim of the friends of the Beer Law, that they are working to decrease intemperance. In Massachusetts, as elsewhere, with the increased consumption of malt liquors, drunkenness increases. Testimony in abundance—gathered for the recent Temperance Convention, and printed in full in that sterling temperance paper—*The Boston Daily News* of January 18,—from policemen, city marshals, police justices, clergymen, district attorneys, city missionaries, and others, shows that the Beer Law has not lessened the number of cases of drunkenness, or decreased the crimes taken cognizance of by our State, and county, and city, and town officials; that usually not only beer, but ardent spirit, is sold freely under permission to sell malt liquors. The Chief Constable of the Commonwealth in his recent Report expresses the opinion of many officials: "The authority now given for the sale of ale, embarrases and hinders the force in their attempts to prosecute for the sale of liquors forbidden by law." The Governor of Massachusetts in his Annual Address well says: "A beer-shop, so called, has come to mean generally a place where all kinds of intoxicating liquors are furnished. And if we are to accept the evidence of those who have had the most painful experience of the miseries produced by these places, they are among the greatest obstacles to the social and moral progress of the community." In Great Britain the sale of malt liquors has been long sanctioned by law, and always with ruinous results. Years ago, *The Globe*, an English paper, said what the bitter experience of every year and day since has verified: "The injury done by the beer act, to the peace and order of rural neighborhoods; not to mention domestic happiness, industry and economy, has been proved by witnesses from every class of society to have exceeded the evils of any single act of internal administration passed within the memory of man." The Convocation of Canterbury, having within its districts more than fourteen millions of people, not long ago published the result of a most exhaustive inquiry into the evils of intemperance. The clergy, coroners, chief constables, superintendents of police, governors of work-houses, and other officials, unite in declaring that beer shops are the curse of the country. The Convocation Committee therefore reports: "Of the direct causes of our national intemperance, one of the foremost and most prolific, as it appears to the Committee, is the operation of the Legislative Act which called beer houses into existence, and placed the power of licensing them in the hands of the excise. This measure, though introduced in 1830, for the avowed purpose of repressing intemperance by counteracting the temptation to the excessive drinking of ardent spirits afforded in public houses, has been abundantly proved not only to have failed of its benevolent purpose, but to have served throughout the country to multiply and intensify the very evils it was intended to remove. . . . Your Committee . . . therefore, feel it their duty to urge: 'The Repeal of the Beer Act of 1830, and the total suppression of Beer-houses throughout the country.'"

Germany is referred to confidently, as furnishing experience in favor of beer-drinking. We must consider that statistics have not been made, and collected to any extent, relating to the effects of beer-drinking upon the physical, mental, social, moral interests of the German nation. We doubt not that when the facts are known, they will repeat in great measure the sad experience of Great Britain. In spite of beer and tobacco, the German people have attained wonderful martial and mental power. So, in spite of beer and gin, England has kept in the forefront of the nations in material prosperity and intellectual force. When the curse of beer and ardent spirit drinking is removed from both Britain and Germany, their development will be more wonderful, their superiority greatly increased, the foundations of high mental and moral power be made vastly more solid and enduring. The limits of this article will not permit quotations from Lord Brougham, Rev. Dr. Warren, and others, showing that drunkenness and misery are not unknown in Germany, and that beer-drinking is prejudicial to the higher interests of that country.

We hope that in some future article this testimony may be presented to our readers.

The citizens of our beer-brewing district are not all convinced that the use of malt liquors is harmless, or even desirable. Though Mr. Rueter the brewer permits his employees to drink as much beer as they like, the President of the Highland Street Railway Company, a resident of the Highland District, requests conductors to become familiar with certain rules of the Company. Rule 5th is: "The use of intoxicating liquor will be cause for dismissal." The President, Hon. Moody Merrill, a State Senator, member of the Legislative Committee, who wrote the Minority Report in favor of the present Beer Law, said to us on Tuesday last, that "we include every thing in this Rule 5, beer and all!" And he mentioned that a beer shop opened near the station of the Company at the Highlands, probably to tempt the custom of the employees of the Road, had to close for lack of custom!

Mr. Hillard made a pathetic plea for the property interests of the Brewers' Association that would be endangered if the Beer Law were repealed. As if there were no other interests at stake! Are good order, reduction of taxes, industry, happy homes, to be considered by the legislator? Are they not all hindered by the traffic and use of beer? Is not the tendency of beer-drinking to educate men and women to habits of shiftlessness, idleness, and vice; and to undermine the interests of legitimate business, of the school, the home, the Church? "Morality, religion, and education," writes Bishop, author of standard works on Law, "are the three main pillars of the State, and the substance of all private good. . . . Therefore, they should be objects of primary regard by the laws." Mr. Hillard intimates that the brewers should be compensated, if the Beer Law is repealed. Suppose the victims of the brewery, and the beer-shop, also plead for compensation! They might say to the Brewer's Association: "Give us back our manhood and womanhood that we drowned in beer. Restore sons and daughters, victims of drink, to the parents that mourn them, to the homes that are desolate without them. Pay the State for expense of caring for the victims of the brewery and the beer-shop, for the cost of poor-houses and jails and gallows. Pay for the grain destroyed, the land diverted to ruinous uses, the industry paralyzed by the greed of the brewer and the beer house keeper. The home, the state, the school, the church, every good interest demands compensation from the men who have grown rich, while their base traffic made paupers, and idiots, and criminals, and heart-broken men and women, and ignorant, neglected children. When such compensation is made by the Brewers Association, and the beer-shop keepers, then it may be well to consider, not what compensation, but what retribution these artists in human ignorance, misery, and slaughter deserve!"

Loss of revenue indeed! Nay, nay, let every dollar of revenue from the brewer and the beer-shop keeper be lost from the destruction of their ruinous traffic, the people will gladly pay larger revenue upon the necessities of life, upon healthful, indispensable articles of use, upon comforts and enjoying luxuries in their happy homes and prosperous state.

Put out the light upon four hundred hearths! No, no, Mr. Hillard; let the money now wasted upon beer be used in legitimate channels, and a thousand fires will be lighted on hearthstones where now shiver the wives and children of the men the traffic of your clients has robbed of industry, and self-respect, and "childward care," and love of wife and home. Destroy the business of the brewery and the beer-shop, and a thousand homes in this city,—ten thousand homes in the state will regain their old comforts, and many, many hearts will find peace they cannot know, while the Brewers Association does its blighting work in this Commonwealth. Let our legislators purify the statute book, and the people will cry, amen!

TEMPTATION.

Temptation is an element in the probationary life of every moral agent. A great difference exists in the character of such agents, and in the issue of such lives. This difference depends much upon the manner in which temptation has been met. If yielded to, the character is evil, and the issue lamentable; if resisted, the character is noble, and the issue glorious.

The resistance of temptation, then, is important to every man. And God has made such resistance a duty. He who desires to see every man virtuous, and who knows perfectly the conditions necessary to such virtue, calls upon every one to resist temptation with all the energy and perseverance necessary to overcome it.

It is an encouragement to those who would live a life of piety, to know that the possibility of overcoming temptation is assured to them. Whether temptation could be so strong as to compel the will to volitionate sin, may be a deep and difficult question in metaphysics; but its discussion is not necessary to the assurance of which we are now speaking. Our heavenly Father has told us that with every temptation there shall be provided a way of escape, so that we may overcome. When we consider the strength of human impulses and desires, together with the great power of our cunning and vigilant adversary, we shall feel that without such a promise, our condition would be far less encouraging than it now is.

A severe conflict has often to be endured by the Christian in his resistance of sin. The evil desires which grew by indulgence ere he began to serve God, sometimes very imperiously demand gratification. The solicitations to evil, presented by friends who would turn us from our fidelity to God, are occasionally very urgent; while the old energy with unwearying persistence will endeavor to overcome us. And in every Christian life there will be seasons when the influences of evil gather around us with such force that it seems as if we must succumb. The writer remembers such a time in his own religious experience. For several weeks he was severely tempted to profanity, a sin to which he had never been addicted. Daily thrown by business into the company of ungodly men, it seemed as if an oath lay on the tip of his tongue, and must be uttered if he spoke at all. He has heard other Christians speak of temptations similar in severity, though not to the same sin. At such times we are in the furnace; but if we trust in God he will see that the flame consume us not. We may seem to be sinking in the deep, but a powerful hand shall be reached out to save us. The enemy comes in like a flood, but the spirit raises a standard under which we are to fight vigorously, and may feel certain of victory.

Let us never forget that God will deliver us only through our own efforts. We must summon all our energies, stand in the evil day, pray with all fervency, watch with all caution, and look to God for the promised help. Thus fixing our eyes on the everlasting hills, we must press on in spite of temptation, and sure as God is true, we shall not fail. Like Bunyan's Pilgrim in the combat, we shall put the dragon to flight, and sing the praises of that God who helped us.

A clear view of duty, and an earnest resolution always to do right, will greatly aid us in striving against sin. Thus prepared, we shall resist "the first approach of ill." The best time to resist is when the temptation first presents itself. By parleying, we grow weaker, and lessen the probabilities of ultimate resistance. Eve and Achan are examples of temptation yielded to because parleyed with; while Joseph, on the other hand, shows an instance of prompt and successful resistance. Remember, Christian, whenever temptation comes, your duty is immediate opposition. The resolution must be formed beforehand, and without a moment's delay applied to the particular temptation.

An habitual recognition of divine presence and inspection, will help us to stand firm in the evil day. God is near, and watches our action. What we do, is in His presence. Get this thought wrought into your nature, disciple of Jesus; acquire the habit of referring all you do to Christ, and expecting His approval. Thus you will grow into the way of resisting temptation whenever presented. Seek, too, for purity of heart. Then evil of any kind will have less power to excite desire, that is, will be less and less of a temptation to you.

A prompt and resolute resistance of evil is a sure indication of thorough manliness. Moral right may not be an alternative in every choice presented to man; but when it is, we are certain true manliness will always decide in its favor. Every man knows that pleasure is a less noble motive of action than right, and to yield to pleasure against right, is mean and degrading. Standing up for right, at whatever hazard, shows true metal in a man. Joseph was much more excellent than his brother Judah. There is much to command our admiration in Jeremiah and Baruch, when rewriting the denunciations roll, notwithstanding the menaces of King Jehoiakim.

Whenever temptation comes, peace of conscience can be preserved only by an effectual resistance. Hesitancy brings darkness and disturbance into the mind; yielding, brings guilt and fear. When the solicitation is overcome, peace fills the heart. The recollection of the victory, too, will always be attended with pleasure. Character has consciously grown by the effort, and the mind feels satisfaction in this consciousness. As one temptation is overcome after another, the firm solidity of character acquired must be a source of enjoyment.

How many glorious examples are recorded to encourage us to resist temptation. The power of grace is shown in unnumbered instances of victory. When we remember that temptation has been universal, and therefore every pious life has been marked with victories, we may take courage, though our temptations are many. Let us read and study those examples till we catch the spirit of the conquerors, and learn to walk even as they walked—to resist Satan even as they resisted.

And the glorious promise is given: "He that overcometh shall inherit all things;" he shall be enthroned with the victorious Saviour, and participate in His glory.

EDITORIAL PARAGRAPHS.

The offices of General Conference were doubtless "coveted earnestly" as among the "best gifts," but their incumbents find them far from being sin-cures. We found, last week, the honored occupants of them, about the busiest men we meet in these days. The Agents are vigorously prosecuting new literary as well as business plans. The Missionary Secretaries have quite got out of breath in the sharpness of the race to keep up with their speaking engagements. Dr. Reed was on his back from a serious fall upon the ice, Dr. Dashiell had been sent home from Philadelphia by his physician, while Dr. Eddy is attempting to multiply himself into, at least, a half dozen men.

We failed to see our venerated former professor, Dr. Whedon, but everybody must notice, in the last *Quarterly*, that the nerve of his right arm has lost none of its vigor, and that his brain is busy in keeping scores of other brains constantly simmering. Dr. Vincent looks calm and happy, but he makes the presses of the Book Concern groan with almost unceasing throbs, throwing off his "leaves," tracts, *Advocates*, *Good News*, and juvenile books. His active assistant, Rev. Mr. Freeman, is visiting the Southern Conferences, and calling back loudly to the Sunday-school Union for aid to fill hundreds of encouraging opportunities to do good service among the children. We shall speak hereafter of the later publications of the Union. We found our silver-haired friend, the redoubtable chief of the official, just a little worn by his work, but still lifting bravely up his shoulders under the burden of keeping every body in official places in the Church in lively apprehension of their duties, and orthodox in their doctrines and discipline. We are glad to know that he is about taking a trip to Florida for recreation and observation. We wish him God speed to the land of flowers. May it be long hence before he reaches the eternal Florida.

"Where everlasting spring abides, And never withering flowers." Dr. DePuy is still the "ornament" of the *Advocate* office, making every visitor feel at home, and every week showing himself to be the prince of itemisers in his paper. Bishop Harris is dedicating churches, yielding his experience to the Missionary Secretaries, and arranging for his "round the world" visit to our mission stations. Methodists have a head-quarters at 805 Broadway for which they may well congratulate themselves. The book-selling departments are well-arranged, vigorously administered, and in charge of agreeable, gentlemanly, and patient clerks as any establishment in the land. Long may it be a fountain of pure literature, its streams flowing widely over the world.

We trust the "iron age" in Church architecture will soon be gone. We observed, last week, in passing, the amorphous edifice now being erected for Rev. Mr. Hepworth, near the Grand Central Depot, in New York City. It looks like a cross between a Turkish Mosque, and a Jewish Synagogue. "Don't you know what that building is?" said one countryman, standing on the opposite side of the street, in answer to the curious inquiry of another. "Why, that is Barnum's new Museum!" We do not wonder at the guess. Nothing certainly could be more probable than that the great shapeseless amphitheatre was intended for a circus or a menagerie. The assembly-room will be very commodious, well-ventilated, of good acoustic proportions, and capable of seating two or three thousand persons. But it lacks the outward appearance of quiet and substantial dignity becoming the house of God. Whether it is a tinder-box, like Mr. Talmage's, remains to be seen.

Mr. George Law, of Woonsocket, R. I., recently deceased, left the following bequests to charitable and benevolent institutions:—To the Methodist Episcopal Church of Woonsocket, the unpaid balance of a note, and the discharge of a mortgage on their parsonage; to the Rhode Island Society for the Prevention of Cruelty to Animals, \$1,500; to the Rhode Island Hospital, \$5,000; to the American Bible Society, \$3,000; to the Rhode Island Home Missionary Society, \$3,000; to the Freedmen, through such agency as his Executors may select, \$5,000; to the Missionary and Tract Society of the Methodist Episcopal Church, each \$1,000; to the New England Education Society, \$1,000; to the American and Foreign Christian Union, American Tract Society and American Peace Society, each \$1,000; to the Children's Friend Society, of Providence, \$5,000; to the Home for Aged Women, Providence, \$2,000; these two bequests being subject to a life interest of his housekeeper, who receives the income of them during her life.

Hon. James Y. Smith, of Providence, and Joseph B. Aldrich, are named as executors.

We visited for the first time the Sunday-school Department in the Book Room, last week. It is beneath the main floor of the building, but is light and well ventilated. It is, in fact, a spacious parlor, handsomely carpeted, surrounded with elegant cases of books, and ornamented with the richest chromes, set in equally beautiful frames. Some of these are particularly fine illustrations of the progress of this most popular art. About the handsomest picture, however, in the room, is our pleasant friend Middleton, who has the charge of it. It is remarkable that so fine a singer should be so admirable a salesman. Few men do two things well, but he does! It is a treat to trade with an intelligent and bright-spirited clerk. Everything published in the Sunday-school line of any value can be found here.

The Agents propose to have the literature of other houses read by competent persons of our denomination, and thus to be able to offer to their customers not only their own publications, but those of others, with the double advantage of personal inspection and denominational endorsement. The Sunday-school room is the gem of the establishment. We are glad to know that the sales from it are large and increasing.

We are indebted to our able editorial brother, Rev. Alexander Clark, of *The Methodist Recorder*, who is also a valued, and always welcome contributor to our paper, for a copy of the "Methodist Hymn-Book," compiled by a committee of which he was chairman, appointed by the General Conference of the Methodist Church. It is about the size of our Hymn-Book, and has much the same appearance. It has a larger variety of hymns for semi-secular occasions, meetings for reformatory, benevolent, and national purposes. But why another Hymn-Book, good brother editor, if you are encouraging a hope of the ultimate union of the Methodist family? Our theology is one, and we sing the praises of no particular form of church government in our devotional hours. It is doubtless a financial necessity that calls for it, for no book brings such a revenue to a Publishing House as a standard Church Hymn-Book. If we do not sing out of the same book here, we shall hope to sing the "new song" together. The volume is evidently carefully edited.

In view of the existing and prospective calls for missionaries to Mexico, Buenos Ayres, and other Spanish-speaking countries, a class of twenty-four has been organized in our theological school for instruction in that language.

SEED-THOUGHTS FOR LESSON VII.—1. Why does it seem proper for God, to make any covenant with Noah and his family after the flood?

2. What was Noah's first act after leaving the ark?

3. Is it probable that this highly devoted act of Noah, has any connection, in the Divine mind, with that covenant?

4. Is it probable that there was anything more embraced in that covenant, than what respected the flood? (See Isaiah lii. 9, last clause.)

5. What could have induced God to make with mankind, this covenant after the flood?

6. Why should God give then, any more than now, any physical and visible "sign" of the truthfulness of his word? L. D. B.

Mr. Northrop, Secretary of Connecticut Board of Education, is delivering a course of lectures before the Lowell Institute of this city, on American and Foreign Systems of Education. He has given three lectures on the "New Departure of Japan." During the month of February he can be secured to lecture in the vicinity of Boston, on "Japan," "Schools of Europe," or "Mechanics of Europe."

Bishop Wiley, and Dr. Rust returned from their South and Southwestern tour, last week, both in excellent health. Mrs. Rust, however, we are pained to hear is very ill, and but little hope is entertained of her recovery.

Mr. John McLean, a long-time member of the Bedford Street Church, New York, and a manager of the Missionary Society, died January 24th, aged 76 years.

Rev. Drs. Foss, and E. O. Haven deny in their own behalf, and in behalf of the Education Society of the Methodist Church, that they have contemplated or advocated the diversion of public school funds to sectarian purposes, or to supplant the public schools by denominational.

From the *Swiss Times* of January 2 (Roman edition), we perceive that President Cummings, of the Wesleyan University, preached the sermon on the occasion of the formal organization of the first Protestant church in Rome. This important event took place December 29, at No. 71 Via Due Macelli.

Revs. Horace James, C. M. Nickels, D. D., and W. S. Alexander and others of this country, participated in the services. Rev. Dr. W. Harris, of London, pronounced the benediction.

Rev. Wesley C. Sawyer, well known in Massachusetts as a patriotic scholar, having enjoyed the training of European universities, and an earnest preacher, was forced to find a home, on account of his health, last fall, in the West. He is now classical professor and teacher of German in the University of Minnesota, established at East Minneapolis, Minn. His friends will be glad to learn of his improving health.

Rev. J. O. Thompson, of Vineyard Haven, is evidently appreciated as a lecturer by the number of engagements he has had this season.

Rev. J. Benson Hamilton has just returned from a very successful lecture tour in the West, during which he received glowing eulogiums from the press.

Through some misapprehension, the District Stewards failed to apportion the Church Extension money, but it is hoped the Preachers on Lynn District will take the collection.

D. SHERMAN.

Mr. E. Shute, 40 Winter Street, has for sale a very happily arranged Sunday-school exercise for the Monthly Concert for February, involving the topic of the uniform lesson, and entitled "Rainbow."

OFFICE OF LADIES' REPOSITORY.—I have examined with much interest Dr. Tourje's collection of Church Music for congregational singing, and am pleased with the number and variety of both hymns and tunes, and their adaptation to each other, and the wants of the worshiper: I am persuaded that a better collection of hymns and tunes for Church purposes does not exist. It is adapted to the wants of all denominations.

(Signed) E. WENTWORTH.

See advertisement in another column.

The following resolutions were adopted at the last Quarterly Conference of the Winthrop Street Methodist Episcopal Church, Boston Highlands:—

Whereas, the period of the pastorate of the Rev. S. F. Upham, D. D., being about to close with the Winthrop Street Methodist Episcopal Church, it being limited only by the illness of our Church, we do most heartily and sincerely present to this Quarterly Conference the following resolution:—

Resolved, 1. That we, as a people and members of the Church of Christ have found in the Rev. S. F. Upham, the genial and sympathetic friend, the sound theologian, the man strong in faith, and devoted to the cause of the Gospel, and we feel that a holy impress for time and for eternity has been left in all those privileged to have been in his presence.

2. That we commend him and his beloved family to all our Israel, assuring him and them that our regards, our love, our prayers shall be for him and theirs, while we continue to regard, to love, and to pray.

CHARLEMONT.—This society has been laboring on during the year, in the face of many obstacles, but with success. A very pleasant Christmas occasion was enjoyed by the people on the evening of December 25. The pastor, Brother Chapman, arrested the beauties of the autumnal scenery at Charlemont this year, and transferred them to canvas with fine effect. The pretty village appears in the midst of the splendor of ripening foliage, while grand old mountains scarcely less real than the original, stand guard over the quiet rural retreat. Less beautiful sketches, transferred by the engraver, have graced the pages of the "queen of monthlies."

BOSTON THEOLOGICAL SEMINARY.—On Tuesday, the 25th ult., we had the pleasure of listening to an informal address from Rev. Phillips Brooks. It was replete with instruction, and an occasion of great enjoyment to the members of our school. Mr. Brooks is impressing us from Sabbath to Sabbath with his spirit of devotedness and zeal in the cause of Christ, and many of us will have occasion to thank God that in our short stay in this city it is our privilege to sit often under his ministry.

WARE.—The first Sabbath of the year was a day of interest in the Methodist Episcopal Church at Ware, Rev. W. M. Ayres, pastor. A gracious work commenced here in the spring, in connection with the labors of the Wesleyan Band, of Springfield. Those faithful brethren, with the blessing of the Lord, reached the heart of many a sinner, who sought and found peace. As a part of the fruit of the revival, commenced at that time, thirty-two were on Sunday, Jan. 5, received into full membership. About as many more will unite at our next communion service, in March. The good work is still going on. The revival interest carries with it. The Church has a willing spirit of labor. Brethren and sisters put out into the "regions beyond," holding meetings in out districts, where in nearly every meeting are seekers of religion. Nor do they forget the home fire, that is kept burning brightly. Nearly every week some come to the Saviour.

SOUTHBIDGE.—The Southbridge Methodist Episcopal Church, Rev. W. Silverthorn, pastor, has recently been greatly blessed. Some rose for prayers at the recent watch-meeting, and as many as a dozen since. Some have been converted, and joined on probation; and the best of all, the Holy Ghost is very powerfully blessing the souls of the members, so that they are mighty in faith and in prayer—and they are noble workers in the meetings. This is the pastor's third year with this good old Methodist Society. Each year the great Head of the Church has been with His people, converting sinners, and strengthening the society in this place. Between two and three years ago this society remodeled their church, and repaired their parsonage, at a cost of \$11,500, and about \$8,500 of it has been already provided for; so that only \$3,000 more remains as debt, which will be carried off paid without any one being badly burdened. The coming Lynn Conference will doubtless do well in appointing an excellent minister for this society; and blessings on the man who comes, as on him who has been here for three years, sowing the precious seed of the kingdom of Christ.

NORTH COHASSET.—The Conference year, now so near its close, has been one of peace and prosperity to our little Church, and we can but thank the Giver of every good and perfect gift. Our pastor, Rev. F. D. Goodrich, is a young man of superior talents, and possessed of an energy which promises to place him in the foremost rank of Christian ministers. A course of lectures contributed to our profit and instruction the past season. The lecturers were Rev. J. Benson Hamilton, Rev. A. E. Wheeler, Rev. A. McKewen, Prof. J. H. Latimer, D. D., Rev. E. L. Hyde, Rev. S. F. Upham, D. D., and Rev. Henry Morgan. Our Society would tender to each a grateful acknowledgment of the beneficial results of their kindness, and rejoice that they have "cast their bread upon the waters," so shall they find it after many days. Our Sunday-school is also sending forth an influence which is a "savior of life unto life." Our superintendent, Brother Herbert O. Beale, is a young man of sterling worth. Within a few weeks several members of our school have resolved to "fight the good fight of faith," and we trust they will be "conquerors through Him that loved them."

QUINCY.—Rev. S. Kelley writes: "My address is Quincy, Mass., and my regular work as chaplain of the National Sailor's Home, in Quincy. That not requiring all my time on the Sabbath, I have held morning

and evening service at Noble's Hall, in West Quincy since the last Sabbath of April. This part of the town and vicinity is remote from other Protestant places of worship. Our congregation there has been increasing in interest and numbers. We have from 150 to 175 or over in attendance. Soon after our services commenced there, evident seriousness was manifest in the case of seekers of religion, and backsliders returning to their first love. I soon formed a Methodist class of about twelve persons; now we have thirty-six names enrolled on our class-book. Others are seeking, and will doubtless soon be numbered with this praying band, as almost every week some new cases come to my knowledge of serious inquirers after Christ and his salvation. Our social meetings are well attended, and often much crowded, as we hold them in private houses. Nearly half of those in class are heads of families; others are youth down to seven years of age. A few weeks since I baptized seven persons in the hall, and administered the sacrament of the Lord's Supper to twenty-six. It was a solemn and impressive occasion. Among these baptisms, was the wife of a man, and their two children kneeling to receive the soul of the new birth, placed in them in the name of Father, Son, and Holy Ghost; one of the children, about eleven, and the other seven years of age. Both are in class, and testify of their love to Jesus. Several others but little older, have embraced religion, love the Saviour, and are now glad that Jesus loves them. Praise God that the young are filling the ranks of our Zion. Three months since the ladies organized a Social Aid Society, which embraces a large number of heads of families, and is now active. Last Monday evening 150 persons were present. Two weeks before, there were nearly as many, when the pastor was made the subject of a very unexpected but pleasant surprise, in the form of a Christmas present of \$80 in greenbacks. This was done by Miss Edie E. Shankley, one of the young converts, in a very appropriate address, and duly appreciated and responded to by your humble servant. The evening entertainment passed off very pleasantly, as these gatherings have done heretofore. A Sabbath-school which was organized over five years since, and carried on mostly by members of the Congregational Church at the center of the town, was on the last Sabbath of the year transferred over to our care and responsibility. We elected new officers, and took charge of the school. Last Sabbath we had ninety-three present, with prospect of increasing numbers in future. A few weeks since I formed a Methodist class at Wollaston Heights, about one and one-half miles from this West Quincy enterprise, and in the vicinity where I board. There are thirteen names on the class-book, mostly heads of families, and know and appreciate the institutions of our Church. These openings for good, with my labors at the Sailors' Home, require three sermons on the Sabbath, with eight miles' travel, Sabbath-school, visit of the sick in the hospital, and a closing social service to follow my evening sermon. I attend from four to five social meetings during the week, and as much pastoral labor as I can spare from my studies."

MAINE ITEMS.
The Portland District Ministerial Association at Gorham, which closed the 23d ult., was an occasion of much interest. Twenty-five preachers were present, and the Presiding Elders of Portland and Readfield Districts. The preachers are generally in good health, and full of courage, though some of them, especially the Presiding Elders, have had to face unusually severe storms this winter, but they evidently love their work. We were glad to find Brother Pibbado, of Congress Street, Portland, fast recovering his health, so that the necessity which seemed to require him to seek a warmer climate in the spring, no longer exists; and he will be able, we hope, to continue his earnest and effective labors with his loving people. Brother Hanaburg, presented a strong plea for District Conferences, referring to the one held on the Lynn District as a decided success. The theme was before the association for some time, and the conclusion was, that on a district embracing so many distant appointments as the Portland District, the plan would not be a success. Brother L. Lord presented a sermon on the wrath of God, showing the importance of "declaring the whole counsel of God" and not be satisfied with preaching the promises of God alone. Brother Perry read an Essay on "Ministerial Fidelity." Brother Freeman's theme was, "The Duty of the Church and Ministry in relation to the sin of Intemperance." Criticisms were offered leading to the expediency of joining sect societies to promote temperance. Brother Patterson's theme was "Entire Sanctification," consisting mostly of quotations from Wesley. Brother Munger presented a very able essay on "The Representative Creeds of Christendom on Entire Sanctification." Brother Richardson's theme was, "Religious Fasting," showing how very generally this rule of our Discipline is neglected. Brother Wetherbee presented an essay on the eternal consciousness of the human soul, based on the fact that the image of God in which man was created, was necessarily spiritual. The Association requested it might be published in tract or sermon form, Brother Zimmerman's theme was "Miracles," a subject he treated with marked ability. From the reports of brethren, there seems to be a spirit of revival in every direction. The Week of Prayer, generally observed in our churches, has been marked with showers of grace.

At Newfield a revival is following the dedication of the new church. So at Guilford, Auburn, while in several places, powerful revivals are in progress.

In Biddeford, Brother Ladd is having a glorious work. The meetings have been continued from the Week of Prayer, and the work is increasing in power every evening. The most remarkable work of grace known in Maine for years is now going on in Portland. It began in a meeting commenced some weeks since by the Methodist preacher there, Brother Hanson, the Congregationalist minister, Mr. Adams, and his people uniting with them. The work has swept on with mighty power through the congregations into the schools, and nearly all the scholars are yielding to the voice of the Spirit. Such a work has never been known in all that region before.

Rev. E. S. French has struck out a new mission field, and is visiting the logging camps in Western, Oregon, and the eastern part of the State. There are hundreds of Christian men in those camps, deprived of the long winter of home comforts and religious privileges, who will hail him with joy. God give him victory.

Rev. H. M. Eaton, formerly of the Maine Conference, has accepted a call to the "Christian Church" in Western, R. I., with a salary of \$1,000 a year.

The Baptist Church in Bath has extended a call to Dr. A. C. Kingsley, of Indiana. That church is peculiarly unfortunate, if short pastors are a misfortune. If it were a blessing, they like most of the churches of that denomination, are greatly blessed.

SEARSPOINT.—The principal topic of conversation in this place just now is the revival, which has astonished even the oldest inhabitant. The meetings have been held every evening this month, and the interest has not in the least abated. The pastors of the Methodist and Congregational societies (Mr. Hanson and Mr. Adams), have united their efforts, and the Methodist vestry is crowded every evening. In the words of Mr. Hanson, "Sinners are coming home by scores, and we do not stop to count them." The like has not been witnessed for years in this vicinity. In the public schools of the place nearly every pupil has become interested, and the effect is wonderful to behold. Strong men are bowing before the power of God Almighty, as the seed is bent before the wind, and we feel that the power of the Lord Jehovah has overshadowed this people. If any of our Methodist brethren who are acquainted with Mr. Hanson could read this, we will say to them that he is as full of vim as ever, and does not appear in the least exhausted by his arduous labors.

COM.
ORRINGTON.—The Week of Prayer was quite generally observed here, and many of the meetings were "times of refreshing from the presence of the Lord." Some of the older members of the Church were reminded of former days, as one and another manifested a desire for pardon, or "the fullness of the blessing of the gospel."

A very gracious revival is in progress at Searsport; some fifty or sixty have professed conversion there; and at Wintertown the pastor informs me that some one or more are added to the society each week, and a large number of church members are being added there within a few months.

A vestry has been finished in the basement of the church at Hampden, and they are now remodeling the audience-room. It will be completed in the early spring. They, too, are having some revival.

Some few at Orrington have been delivered from the power of darkness, and have been translated into the kingdom of God's dear Son. Four persons, three adults and one child, were recently baptized in the church.

Three persons commenced the Christian life on a late Sabbath evening, at Pine Street, Bangor, and within a few months past there have been quite a number "added unto the Lord" there.

At Union Street, Bangor, there are hopeful signs. It is a hard, yet interesting field of labor; the pastor "does not know what defeat means." "God will help" him and this people, "and that right early."

Dr. Tefft has been giving some entertaining lectures at Brewer, and at Orrington Centre, on his "Travels in Europe."

They are enjoying some religious progress at Croton, and at Dixmont, and at several other points. The morning light seems to be breaking, and the darkness to disappear.

PROVIDENCE ITEMS.

The death of Prof. Alvord, of our Seminary at East Greenwich, was appropriately noticed in the Preachers' Meeting, on Monday

of last week, brief addresses being made by Brothers E. A. Sheffield, Mather, and others. Rev. Dr. Talbot was instructed to write a letter of condolence on behalf of the meeting, to the widow of the deceased. Prof. Alvord will be much missed by us. He was a man of devoted piety, great sweetness of disposition, and a hearty enthusiasm against any form of iniquity. During the last few months of his life his Christian experience became especially rich and tender. He was ripening for glory. He served the Seminary most efficiently for fifteen years in all, and the loss it has sustained by his death is an almost irreparable one.

Broadway Church is enjoying a very precious work of grace. On recent Sabbath twenty converts were received on probation. The preaching-services are well attended, and the social meetings are seasons of great interest and power.

Brother Clark is closing his three years' term at Mathewson Street, very pleasantly. He is generally beloved by his people, and they regret that he must so soon leave them. Probably they have never had a more faithful pastor. In a memorial sermon preached a week or two since, he carefully reviewed the work of the three years, and very generously commended the spirit and enterprise of the Church.

A few evenings since he was pleasantly surprised by a large party of friends, and presented with Rogers' group, entitled "Coming to the Parson," a beautiful gift, worthily bestowed.

The improvements on the Chestnut Street Church edifice are progressing rapidly and satisfactorily. The effect will be very fine. The re-opening service will probably take place some time during the second week in February.

NEW HAMPSHIRE GLEANINGS.
The State Temperance Convention met in Eagle Hall, Concord, January 23d. There was a large attendance of people. Sixty-eight towns and cities were represented, by nearly four hundred delegates. Ladies appeared as delegates with the gentlemen, and they were assigned places on committees, and offices in the Convention. Rev. Elisha Adams, of Concord, served as president, and Mrs. J. F. Lovering and F. S. Crawford as secretaries. A series of resolutions were adopted, denouncing the evils of intemperance, and pointing the way for all true temperance men to act, that we may arouse a greater interest among the people in the good cause. The Convention was called by Rev. Asa D. Smith, D. D., Rev. James Pike, Hon. John D. Lyman, Rev. O. H. Jasper, and many other leading temperance men, for the purpose of organizing the temperance people of the State into a Temperance Union, on a Christian and moral basis. This was done by the convention, with great unanimity. A constitution was adopted, and officers elected for the ensuing year. Rev. Asa D. Smith was chosen president of the State Union, and Rev. Elisha Adams, secretary, with a list of vice-presidents, and an executive committee. The people are called upon to organize county and town unions, or reform clubs, as auxiliaries to the State Union. Sign the pledge, and pay \$1 and you become a member. The friends of this movement have great reason to take courage, for there has not been so large and enthusiastic an assembly of temperance men and women in this State for several years. The Convention was a necessity and the well known character of the men and women composing it, gives promise that New Hampshire is awake from her sleep of indifference to the ravages of free rum.

The funeral ceremonies of Miss Josephine Drew (of whose disappearance the people have all read), were held in Fitchburg, in Graphic Hall, where the Methodists of that place worship. Rev. S. T. Heath, of the Methodist Society, preached the sermon from the words, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."

Rev. C. W. Millen, of Dover, has become proprietor as well as publisher of *The Prohibition Herald*.

The Baptist and Congregational societies of Dunbarton will hold union services for the winter, and Rev. M. Woodbury, the Baptist clergyman, will preach at each house alternately. This example could be followed with great profit by a hundred societies in this State, especially by those located in the midst of small populations.

Capt. John E. Churchill, a worthy member of the Maine Street Methodist Church, Nashua, and the father of Prof. Churchill, of Andover, died suddenly on Thursday morning, the 15th of January, of heart disease. He was highly esteemed by all who knew him, and his death will be a great loss to the Church.

Byron DeWolf, known throughout New England as the "Nashua Wandering Poet," died in Nashua, two weeks since, of congestion of the lungs.

There are 931 miles of railroad within the State of New Hampshire, which has an area of 9,280 square miles, a population of 318,300, and a property valuation of \$149,065,290. This gives one mile of railroad to every nine and one-half miles of the territory, and to every three hundred and forty-one people.

It is expected that the White Mountain extension railroad will be completed to the Twin Mountain House in time for the next season's travel.

The authorities of Peterboro' have decided to exclude all scholars from the public schools who have not been vaccinated.

Dr. Gideon L. Soule, for thirty-five years and more the principal of Phillips Exeter Academy, has been compelled by failing health to place his resignation in the hands of the trustees, to take effect as soon as a successor can be found. Dr. Soule is seventy-seven years old, but till an attack of illness last summer, had been apparently as firm in health as ever, and the most critical could find no falling off in scholarship or his zeal as an instructor.

Prof. Young, of Dartmouth College, has been elected a member of the Royal Astronomical Society of England.

Rev. Mr. House, of Londonderry, has been invited to Rhode Island, on a salary of \$1,500. Bishop Simpson lectured in Keene, recently, to a large audience, on "The Future of our Country."

The 250th anniversary of the settlement of Portsmouth is to be celebrated on the Fourth of July next.

The exercises at the Methodist Sabbath school in Portsmouth, Jan. 26, were solemn and impressive. Rev. C. M. Dinsmore presided, and resolutions were passed, appropriate to the death of Brother Payne Durkee. Brothers Terry, Newton, Bell, and Reese made remarks.

Joseph Hillier Foster, a bookseller in Portsmouth, has in his store a copy, in wood, of the Shakespeare statue, in Westminster Abbey. It was brought to this country from England in 1750.

Nine hundred and eighty wagons and sleighs are annually made in Kingston, valued at \$76,750.

The Boston and Maine Railroad Company, after having expended about \$10,000 to build a round house at Dover, have suspended

work, and it is said that South Newmarket is to be the place for the new house. If located at that place, there will be only two divisions of the road between Boston and Portland.

The defalcation of Shute, who was cashier of the National Granite State Bank, and treasurer of the Savings Bank at Exeter, reaches \$100,000. He has absconded. His wife is watched closely by the officers, and the officers of the two banks offer a reward of \$5,000 for the arrest of the defaulter.

OLINDO.

CHURCH EXTENSION ITEMS.
The work among the Germans in Texas is of great importance and promise. Just before the death of the lamented J. J. Brunow, who was transferred from Philadelphia to Austin, Texas, a lot was purchased in Austin, worth \$3,500 in gold. With the aid of \$1,000 from the Board of Church Extension, this lot has been paid for. The death of Bro. Brunow prevented further work at present; but a good church will be completed as early as practicable. Rev. E. F. Streeter now has charge of both Austin and Industry, though the places are over a hundred miles apart. In a letter recently received, he states that the German immigration into Texas is assuming vast proportions, being from January 1, to July 1st, 1872, not less than \$50,000. We have now but a handful of men to work among so many. The force and the means to carry forward the work should be largely increased.

WHAT THE FREEDMEN ARE DOING.

An application comes from a country congregation in Darlington Co., S. C., asking a small donation and loan, to aid in building a frame church, estimated to cost there \$500. The people are very poor, many of them with large families to support, working for five dollars a week, and one bushel of meal, and three pounds of bacon. Notwithstanding their poverty, they have secured one acre of ground, and have raised by subscription \$200, with which they have commenced work, and from the Society, the amount of \$200 is desired.

THE DAY OF SMALL THINGS.

A donation of \$50 was made to Dunlap's Chapel, near Gadsden, Tenn. One of the trustees reports concerning it,—"The chapel is not quite finished. Your donation fell short of the amount needed, about \$10, but we have good assurance that the amount will be raised. One term of school has been taught in the new building, and another will commence soon. The teacher has furnished the house with a stove. We shall get along well." This indicates how hundreds of people in the Southern States use the small amount of aid received, and the results really likely to follow.

THE INFLUENCE OF OUR CHURCH IN GEORGIA.

One of our Presiding Elders of the Georgia Conference, writes us as follows: "Where our Church is well represented, and we have churches and preachers, the people are doing well; but in the Southern part of the State, where we have neither, the people are leaving in large crowds daily, for Mississippi and Arkansas; and unless something shall be done soon, that part of the State will be almost without a laboring population." This is very suggestive.

MISCELLANEOUS.

Bros. Inskip and McDonald are holding a ten days' meeting in New Albany, Ind. It began on Sunday week last.

Bishop Bowman left St. Louis on Monday last week for Little Rock, seat of the Arkansas Conference.

Bishop Wiley ordained twenty-two Deacons at the Texas Conference. The statistical summaries show the following: Members, including probationers, 13,920, an increase for the year of 3,438; local preachers 181. The conference, by a vote nearly unanimous, divided itself into three Conferences—Texas, West Texas, and Southern German. The work was divided into nine districts, two of them German.

Bishop Morris, returning home from his last visit to New York city, met with an accident at Loudon, Ohio. As he was changing cars he sprained his knee, but still continued to use it, until some weeks ago, when it began to swell and to pain him extremely. He was confined to his room more than two weeks, but he is now better, and can walk about the house; in other respects his health is as good as usual. So says the *Central Christian Advocate* of January 22.

The Church in Vernon, Conn., which was organized in April, 1864, under the charge of Rev. H. S. Randall, and afterwards irregularly supplied by students and others, bought and furnished a parsonage at a cost of about \$3,500, put a three hundred-dollar cabinet organ in the church, and now, with a regular pastor appointed last Conference, is progressing well. It is a live society, and souls are being saved. The good people made a donation visit to the pastor sometime since, and left him a hundred dollars richer.

At Natick, Conn., the Church in charge of Rev. D. A. Jordan has just closed a prosperous four days' meeting, assisted by Brothers Paige, Clark, and Evans. It was the first meeting of the kind ever held there, and was indeed a means of grace. Fifteen conversions are reported—five the fruit of the late meeting. During the past two years nearly fourscore have professed conversion. They expect to increase all their contributions. The members recently made their pastor and his wife happy over a cash donation of seventy-four dollars.

Rev. P. Higgins, of Yassalboro', Me., has adopted a new idea in the Sunday-school, which works admirably. It is to hold a witness-meeting, to continue ten minutes, at the close of the lesson, similar to a camp-meeting love-feast; not confined to professors, but for all to voluntarily arise, and express their faith in God, in the Bible, in religion, etc. Sometimes fifteen or twenty speak in the ten minutes. Also, an interesting series of meetings of three weeks' continuance—one sound conversion—several forward for prayers.

Mr. and Mrs. Antipas Maynard, of Ashburnham, Mass., celebrated their golden wedding several weeks since. Among the many guests present were nine of their ten living children. An address was made by Rev. A. F. Herrick, and one or two appropriate songs sung. The gifts were numerous, both ornamental and useful, and the collation bountiful and excellent. Mr. Maynard has served the Church in various official capacities. The happy couple enjoy not only the love of a large family circle, but of the community generally, who hope to see their diamond wedding.

A letter from Fort Fairfield, Aroostook, Me., shows that Methodism is all aglow there, with the thermometer four degrees below zero. It is well they have something to keep them hot. "Since last September," says our correspondent, "there has been quite a deep religious interest in some portions of the mission." At Limestone, four were recently baptized, and ten received on probation; some heads of families. At Spragueville, there have been some conversions; and at Caribou, a fine organ has been

placed in the church, thanks (in a great measure) to Brother C. W. Porter. Our correspondent closes by saying, "True Methodists everywhere will not fail to prosper."

Dr. Tourje has been down in Pawtucket, R. I., as we learn by an enthusiastic letter from that enterprising town. The good people of Thomaston and First Church never knew they could sing so well before; and one brother of sixty years has been wonderfully surprised to find himself a good vocalist. Orpheus made the frogs listen; Tourje makes them sing. At the Embury Church, a good degree of religious interest prevails, some twelve having recently found Him whom their soul loveth. They are enjoying the satisfaction of having erected and paid for a good society tent on the Framingham Camp-ground, and in making a liberal reduction of the debt on their church property. By the Western weekly paper of collection, they meet their financial demands timely. The Thomson Church is being favored with some conversions. Forty families of these young churches take Zion's Herald; thirty-three are new subscribers.

From the snows and frosts of North Conway we have good reports. A very creditable Sunday-school exhibition was recently given. The pastor was remembered in a gift of forty dollars, and in some needful articles of wear. A vigorous move is being made by the ladies towards the erection of a church edifice. A lot of land has been secured, and a plan is being well laid out of the church, with a parsonage, and such ladies. An oposter survey netted them \$40, and Miss Ried, of Brooklyn, N. Y., "concerted" them \$50 more; and yet there is room. The third quarterly meeting, just over, was a season of much profit. Two excellent sermons were delivered; one by the Presiding Elder, Rev. A. Sanderson, the other by Rev. Joseph Hanks. In Bartlett and Kearsarge there is also much spiritual prosperity. At North Conway, our correspondent complains that the devil is very active in inducing people to the ball-room. We hope this folly will soon be abandoned, with the other swine-husks. The Church generally has been benefited by the labors of Rev. M. Pickles, of the Eastern British American Conference, whose son, Rev. F. M. Pickles, is the much-loved pastor.

ACKNOWLEDGMENTS.

Rev. J. Cooper and wife received from their friends in Centerville, R. I., a variety of useful articles, including greenbacks and other valuables, amounting in all to \$140.

Rev. J. Wagner and wife gratefully acknowledge the receipt of Christmas gifts from the members of the society in Wallum, N. Y., and from a very elegant silver tea set and silver.

Rev. C. Dingman and wife, of Wardsboro', Vt., gratefully acknowledge the sum of \$65 from the people of their charge; \$25, valuables from the Christmas tree.

Rev. J. W. Lewis and wife express their grateful thanks to the members of the Methodist Episcopal Society of Cohasset for a New Year's visit, and for the substantial tokens of good will which they left, amounting to about \$80.

Rev. C. S. Nutter and wife desire to acknowledge the receipt of an elegant family Bible, on Christmas eve, from friends in Scituate.

The Mapleville (R. I.) people have the sincere thanks of Rev. Joseph Marsh and wife, for their unexpected favor in money and goods on Christmas and New Year's.

Rev. A. Anderson and wife acknowledge from the people of East Main Street Church, Norwich, Conn., a gift of \$100, among other New Year's presents.

Rev. C. H. Ewer and wife gratefully acknowledge the receipt of an elegant study-lamp, twenty dollars in greenbacks, and several other equally appropriate gifts from the people of Osterville—fruit from the Christmas tree.

Rev. J. B. Washburn and wife hereby tender their sincere thanks to the members and friends of the Methodist Episcopal Church in Marion, for a very generous donation of \$100—a very large proportion being cash; also, for gifts received, during the past year, of \$20.

Rev. Warren Phillips, having labored with the people in Gratton, N. H., nearly two years, has frequently been reminded of their generosity; but were still more forcibly reminded of their kindness and generosity, on Christmas night, by being the recipient of over \$60, in money and presents.

Rev. W. Harlow, of Lunenburg, Mass., gratefully acknowledges the sum of \$217.00, as the receipt of the people of this town, the gift of a beautiful sleigh, making a total of \$273.50; also, the gift of \$64.15 in cash and other valuables, at a surprise visit, a few weeks since.

The wife of Rev. W. M. Hubbard, of Gardner, Mass., gratefully acknowledges the gift of a beautiful thirty-dollar Paisley shawl, from the ladies of the Central Methodist Episcopal Church, Norwich, Conn., through Mrs. W. M. Harlow, of Lunenburg, Mass. Her humble gratitude to her lady friends who "did the thing."

In behalf of our Theological Seminary, the undersigned gratefully acknowledges the receipt of the following articles from the ladies of the Central Methodist Episcopal Church, Norwich, Conn., through Mrs. W. M. Harlow, of Lunenburg, Mass. \$100.00, four comfortable, eleven shirts, one dozen pocket-handkerchiefs, and eighteen towels.

The Family.

HARK TO THOSE CRIES OF PAIN!

BY REV. J. T. BROWNELL.

Tune—"Come ye disconsolate."

Hark to those cries of pain, mingled with

meanings,

Telling of wretchedness, woe, and despair!

Tis the Rum Demon's work!—pleadings

and groanings,

Tears and entreaties avail nothing there.

O ye, whose thoughtless feet paths are pur-

suing,

Where storm-clouds dark and dread, over

you lower!

Turn from your cups of shame, haste from

your ruin!

Rum hath no pity—O fly from its power!

Ye, in whose human hearts dwells human

kindness,

Why stand with folded arms—why wait

an hour?

Save these benighted ones, lost in their

blindness!

Rum hath no pity—O save from its power!

Saints of the living God, up and be doing!

Souls to redeem from woe, yours the high

dower,

Strike down this cruel foe; strike, ever

knowing,

Rum hath no pity for souls in its power!

O Thou to whom we pray, "keep from

temptation,"

On us Thy life divine graciously shower!

Make here this arm of might, show Thy

salvation!

Thou art all pity, and Thou hast all power!

GRANTHER CALEB.

* Thy statues have been my songs in the house

of my pilgrimage."—Ps. cxxxix.

Granter Caleb is no more, but the

house of his "pilgrimage" stands yet,

not more than a furlong from the old

turnpike, and there in the "east room"

still juts out the smoky, sheet-ironed

mantle-tree, beneath which through the

winter evenings of the patriarch's

later life, the statues of the Lord were

his songs.

In the days of his prime, when he had

but just built that house, and settled

himself and family in one or two of its

roughly finished apartments, he was

stricken down by sickness, and lay

helpless for a whole summer. When

he recovered, he was no longer the

same man.

Not only had the seeds of an un-

timely decrepitude been sown in his

body, but the shock and long struggle

with his severe disease had, as it were,

discouraged his intellect; for though his

mind continued always to be clear and

steady, yet never afterwards during his

life was he known to exhibit his wonted

keenness and judgment.

His wife, a woman of rather mascu-

line temper, and little versed in the

more refined amenities of the fireside,

took the burden of all the sick man's

summer work, and proved her efficiency

by carrying him and her children

through the season without serious

pecuniary loss, indoors or out; but in

this she gained an ascendancy over her

husband, which laid the foundation of

considerable future discomfort in the

household. The habit of directing

Granter's affairs never left her.

Had the good man been capable of

quarreling, his life might, under these

circumstances, have been made a mis-

erable one indeed; but the good-

humored patience which had always

characterized him, became a positive

grace after his sickness, and fortified

him, like oil on a bird's feathers, so

that the "continual droppings" which

at heart and table worried away the

quiet of many of his days, rolled har-

moniously off his head, and left him smiling

and singing as if he had been listening

to loving words.

Smiling and singing, I said—for he

well knew how to sing, and he had a

noble voice. He had been "singing-

master," as well as school-master, years

before, in Vermont, Massachusetts,

and Connecticut, and the queer, quaint,

New England "jargon" music of the

old *fa, sol, la* mode, was his passion—

if so tranquil a man as he could be said

to have a passion. Hour after hour,

when work did not press (and some-

times no matter if it did), would he sit

by the fire in his red, split-bottomed

chair, and sing with unctious, and em-

phasis, out of the old "Bridgewater

Collection," from "All-saints" to

"Easter Anthem," beating time (as

Mrs. Stowe says of Uncle Abel) "like

a windmill all the way."

Next to his Bible, the good man

loved these venerable melodies. They

furnished a language to all his Christian

longings, and told in their plaintive

minors all his Christian warfare and his

Christian peace; and whether you

heard him at Christmas eve recounting

in song the scene of that far-off and

long-ago glory,—

"While shepherds watched their flocks by

night,"

or rapt on Sabbath twilights in the

triumphant tenor of "New Jerusalem,"

"From the third heaven where God resides,

That holy, happy place,"

you seemed to recognize a spirit in the

singer which had tasted the joys both

of Bethlehem and Zion.

Years before, he rode upon his knee,

his first child's child. Granter Caleb's

gray hairs justified the epithet by which

the young loved to call him, and his

songs began to betray the pathos of a

tired pilgrim's homeward hope,—

"How long, dear Saviour, O how long

Shall the bright hour delay?

"Eternal Power, whose high abode

Becomes the grandeur of a God;

Infinite lengths beyond the bounds

Where stars revolve their little round;"

and this he loved to repeat, beating

time with his foot, and looking down

into the great wondering blue eyes of

his infant grand-boy.

Indeed, throughout Granter Caleb's

entire musical selection, none but de-

votional words were ventured, with the

single exception of the "Ode on Sci-

ence," composed for and sung at the

dedication of Bristol Academy, Taun-

ton, Massachusetts, in which notable

piece the old man's voice would lose all

its "shake" by the time he got fairly

through the *andante* passages, and ringout in the closing *crescendo* the sym-

phonic changes of,—

"British yoke and Galla chain."

with the full patriot firmness and fervor

of an acting Revolutionary.

But in none of Granter's perform-

ances did little "Thody" take so much

delight, as in "Beasts and Birds," the

name which he used in his childish

fashion to designate that splendid pas-

sage of temple-praise, the twenty-fourth

Psalm,—

"The spacious earth is all the Lord's,

And men, and worms, and beasts, and

birds," etc.;

and so often did he hear it discoursed

at his request from the lips of his hon-

ored ancestor, sitting the meantime in

his lap, and nestled under his gray

beard like a small mistletoe in the bos-

om of a mossy old oak, that he came

to know it far better in the words of

Watts than in the words of David.

As time passed on, and "Thody" be-

gan to rejoice in his first "teens,"

Granter Caleb bent lower and lower

with infirmity, till almost every day

brought pain to his aged bones, and he

could scarce eat his food without

physical sorrow. His lame and ailing

feet would no longer support him with-

out a staff. His dull ears refused to

bring him any more Nature's sweet,

common sounds. His eyes served him

for only a page or two at a sitting, even

through his best glasses, and the

"Three Warnings" of Mrs. Thrale's

fable, notified the old pilgrim every day

more plainly that he was near his home.

Yet there was never any interruption

to the pious tunelessness of Granter

Caleb. He worshipped with a solemn

joy, while he suffered with a saintly

patience, and the only effect of the

burden of his many infirmities upon his

habit of song was the gradual falling

away of his gayer notes, and a mani-

festly increasing preference for the

sweet minor of "All-saints new"—

"O, if my Lord would come and meet," etc.

and "Lewiston,"—

"Lord, what a feeble piece," etc.

Indeed, one could hardly ever find him

alone now, but he would be humming

these to himself, or,—

"How long, dear Saviour, O how long."

Never did a Thanksgiving party, or

any general gathering of his children

and grandchildren occur, without a

sacred fireside concert around the good

old man's chair. It were hard to say

if the power of music could ever achieve

more over human emotion than the

hearts of that humble company were

wont to prove at those little evening

solennities.

There was Granter's deep bass, with

just a softening tremble in it, rolling

richly along under the treble and

"counter" of his two daughters, and

the lighter voices of the children chimed

in when they could, and even busy, un-

poetic grandma forgot to be "careful

and troubled about many things," and

mingled her thin trill with the sweeping

chorus of those grand old tunes. Then

it was, that from the broad fire-place,

crackling with its hickory blaze that

seemed to warm the song, out under

the sheet-ironed mantle-tree, echoing

from the venerable clock-dial and from

the shining row of pews on the

"dresser," the stirring strains of

"North Salem," "Majesty," and "Vic-

tory," found their way into the night,

and any one passing by might have

paused, and heard how,—

"The Lord descended from above."

On cherub and on cherubim

He royally He rode;

And on the wings of mighty winds,

Came flying all abroad."

Full scope was given on these occa-

sions to all the varieties, and they were

but few of this middle-age New

England psalmody. "Invitation" be-

breathed its bidding,—

"Come my beloved, haste away;"

"Canaan" warbled its wishful joy,—

"On Jordan's stormy banks I stand;"

"Winter" praised God for,—

"His hoary frost, his fleecy snow;"

and quaint, but melodious, "Portland,"

in B-flat, went fuguing, stare by stare,

through its four repetitions of,—

"O may my heart in tune be found,

Like David's harp of solemn sound."

But it could not be long before the

sobering partialities of the aged sing-

ing-master would assert themselves, and

the voices of the little company at their

later meetings invariably closed the

concert with the favorite death-

songs of Granter Caleb.

On the moss-grown grave-stones of

our forefathers are often seen hideous

faces of demon "cherubs," that look as

if they were continued to scare human-

ity as long as possible from all contem-

plation of their last change—and yet

our forefathers found in the idea of

death their own stern joy—the thought

of it was not unwelcome to them. And

so, although much of their psalmody

seems to us specially contrived to in-

vest the grave with every revolting and

horrible association, they delighted to

sing those funeral laments, and when the

awesome melody of "Bangor," or

Tansu's "Plymouth," commanded

them from the high gallery, or across

the waiting coffin in the church yard,—

"Hark from the tombs, a doleful sound,"

"Stoop down, my thoughts which use to

rise,

Converse awhile with Death,"—

they were always ready reverently to

listen and obey.

Into these mournful sanctuary songs

Granter Caleb was wont late in life to

launch forth alone or in company, and

in the gatherings of his kindred that

cheered his old heart, it was his real

pleasure to lead their voices through

these same songs, never forgetting the

plaintive measure of "Lebanon," or

the mazur of "Russia," and, "Com-

plaint." But though the tremulous

tones of the patriarch never failed to

the end of all, there were pieces among

them to the singing of which the

younger ones of the fireside group

could never listen without sobbing, so full

did they seem of wild and wonderful

wo. "China," with its impressive

medley of sounds, every part of which

is an air by itself, was almost terrible.

The memory of,—

"Why do we mourn departing friends?"

to those who heard Granter Caleb's

voice in it, can never to this day be re-

called to without a reverential trem-

bling. And then the "Judgment An-

them," that long, sweeping, and glori-

ous hymn of the Last Day! Who shall

ever worthily imitate the rapt old man

in his rendering of its awful sorrow and

triumph?

But enough. Good Granter Caleb

has gone where, in the words of that

anthem's closing strain,—

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to be used instead of the Lesson Leaves, will cost 10 cents each, or \$10 per hundred.

4. The Leaf Cluster,
for General Review and Infant Classes, is published in quarterly rolls. Each leaf is 3 1/2x2 1/2 inches. Bold, beautiful type and pictures. Price, per quarter, 15 cents.

5. The Picture Lesson Paper.
Eight pages, monthly. May be divided into four papers, each a four-page roll. Each roll may be distributed every Sabbath. The Picture Lesson Paper can be used with or without the Berean Series. Price 25 cents a year.

6. The Lesson Compend.
Choice Extracts from Eminent Biblical Scholars on the subjects of the Uniform Lessons for 1873, selected by two Bible men, with an introduction by Rev. Geo. A. Whitney, A. M. P. 101. New York: New York.

JAMES P. MACEE, Agent,
38 Bromfield St., Boston, Mass.

36 Brownfield Street, Room 1.

Where he will keep constantly on hand a first-class stock of woollens, cloths of all kinds. Garments made to order on short notice, in the best style. As Messrs. Mann's celebrated shirt patterns for sale, washed, and hirts made to order. All are invited to call.

23

Liberal and Fraternal.

THE

METHODIST RECORDER.

VOLUME XXXIV.—1879—NEW TYPE!

ALEXANDER CLARK, Editor.

The RECORDER is a large, eight-page paper, general, sprightly, up to the times, and wide-awake. It numbers among its regular contributors some of the best writers in America. It is sufficiently un-denominational for all Christian households. \$2.00.

a year; \$7.00 for six months; 50 cts. for three months.
 Terms: Cash. Special rates for schools, including special rates for the purchase of 100 copies of any one of our Address JAMES ROBINSON, Pittsburgh, Pa. 2H

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Greatest Success Ever Known!
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GEMS OF STRAUSS

Now contains:

Telegraph, Counselor, Manhattan, New Vienna, Blue Danube, Merry Dances, Wiener Kreisel, Pizzicato Polka, Tricot-Parade, Fast Morgana, Mazurka, Belle Helene, Quadrille, And the Polka	Royal Academy, Lord Nantini, Arcady Songs, The Blue Danube, Artists' Life, Merry Dances, and Song, 50 other of his best	Publisher, Burgundian, Vienna Woods, The Blue Danube, Love & Pleasure Waltzes, The Blue Danube Waltz, Clear the Track Galop, Heart, O! Lullaby, French, Mac's Quadrille, Orpheus, Quadrille, The Quadrille.
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— Embellished with a fine portrait of Strauss, and
 a full page of his life and works. —
Indispensable to all lovers of Strauss's dance music!

Ending Mail.
 100 copies of the above orders: \$3.00 in cash; \$4.00 in gold. Sold by all Book and Music Dealers.
 New Strauss Dance Music for Violin and Piano. — \$1.00

Try **SPARKLING RUBIES** 3
and pronounce it the best and brightest of RABBIT
SCHOOL, SONG BOOKS?

Try **CHEERFUL VOICES** 5
and pronounce it the best and brightest of RABBIT
SCHOOL, SONG BOOKS, by L. O. EMER-
SON. We shall sell 100,000 in 1875.

OLIVER DITSON & CO., Boston
C. H. DITSON & CO., New York.
Jan. 20.

HYDE PARK. This beautiful town offers
rare inducements to parties wishing to locate
near Boston. A number of choice places are
WILDER & HOLWAY,
216 3 Tremont Row.

Wanted Agents for Dr. Cornell's Dollars
Family Paper, &c. About the Celebrated
Historical, Editorial Contributor. A \$2.00 engraving
to every subscriber; profitable work for the whole
country. Address, **WILDER & HOLWAY,**
B. B. RUSSELL, Publisher, Boston, for the 21st

**IF YOU ARE in need of any Crockery or
furnishing goods to commence housekeeping**

THE BEST PLACE IN BOSTON TO BUY
CROCKERY
AND HOUSE FURNISHING GOODS
IS AT CUY & BROTHERS NEW STORE
33 BEDFORD ST.

128

To Whom Superior Medicines

Are made by J. C. INGALLS, of Melrose, Mass. His Throat and Lung Specific cures Coughs, Bronchitis, etc. His Mandrake Compound cures diseases of the Liver and Kidneys, and palpitation of the heart. Both these Botanic medicines cure Humors.

168

Mercantile Saving Institution.

NEW BANK BUILDING, NO. 387 Washington Street, Boston. This is the only Saving Bank in the State that pays interest on deposit for each full calendar month that remains in the

WANTED—CANVASSERS everywhere for Col. Conwell's **HISTORY OF THE GREAT FIRE**, bill and correct. Three thousand sold the first ten days. Now is the time to make money. **B. RUSSELL**, Publisher, 56 Cornhill, Boston, Mass. 217

AGENTS! A RARE CHANCE!

We will pay all agents \$40 per week in cash, who will engage with us at once. Everything furnished and expenses paid. Address

A. COULTER & CO., Charlotte, Mich.
222

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."
"Honor the Lord with thy substance, and with the first fruits of all thine increase."
"So shalt thy barns be filled with plenty, and thy presses burst forth with new wine."
After serious consideration, it has been decided that the enterprise in aid of final payment for the building of the
BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION
shall not be abandoned on account of the FIRE, but be consummated during three weeks from April 23

in the Music Hall.
Interesting details in future notices.
JANUARY 13, 1873.

R. M. LOWELL,
PLUMBER,
136 Blackstone Street, Boston,
—
Dealer in Water Closets, Wash basins, Force
pumps, Beer Pumps, Patting Tubs, Ce-
ramic, Brass and Silver-Plated
Cocks, Lead Pipe, Sheet
Lead, etc.
Orders from the Country person

INSURANCE DEPARTMENT.

A GOOD IDEA.

The General Post-Office Department in London has sent us a circular from which we learn that the British Government has made arrangements with thirty-three English Life Insurance Companies, to insure the lives of the persons employed in the postal and telegraphic service of the United Kingdom. This is one of the most conspicuous recognitions of the value and importance of Life Insurance, that we have recently met with.

The idea owes its origin to the familiar fact, that it is difficult to pay a whole annual premium, on a policy of insurance, out of a monthly or weekly salary. And this prevents many from insuring their lives, for the benefit of their families, who would, otherwise, be glad to do so.

The department has therefore, arranged with the Companies so that Life Insurance may be effected by the employees in any of them. The Companies are to advance the policies, and the premiums are to be paid in quarterly instalments by the Accountant-General of the Department; who will collect them by deductions from the salaries of the insured.

We presume that a similar arrangement might be made by our own Post-Office Department, and also by other institutions which employ steadily a large number of married men, on monthly wages.

WISE IN TIME.

Events illustrating the value of Life Insurance are of frequent occurrence; but we are apt to pass them by without notice, unless they come very near. We presume that hundreds of our readers have been familiar with just such examples as the one which has recently interested us. It occurred but a few weeks since, in Fayette County, Virginia. A man riding near some new gradings of the Chesapeake and Ohio Railroad, passed a concealed powder-blast at the moment of its explosion, and was instantly killed.

But the Equitable Life Assurance Society has just paid to his family ten thousand dollars in money—the amount of insurance which he held on his life. It was only in April, 1871, that he was induced by the representations of an Agent of this Society to take an insurance on his life, of five thousand dollars; and only last March he concluded, of his own accord, to increase this amount to ten thousand dollars. He was wise just in time.

The Secular World.

LATEST NEWS.

The fire record in the papers of Monday morning is fearful. On Saturday, at Cohoes, N. Y., the Stark Knitting Mill was burned, loss, \$40,000; Louisville, Ky., lost two large commission warehouses, valued at \$25,000; at Jefferson, Iowa, Henry Cairnes, his two children, and a brother, were burned to death in his house. On Sunday, a fire on Broadway consumed \$375,000 worth of upholstery for Collihue & Co., including \$75,000 worth of carriage works for Wood Brothers; at 897 Fulton Street, Brooklyn, \$30,000 worth were destroyed; at Cleveland, O., the Lake Erie Iron Company's Mill was burned; at Chester, Mass., a stove-store, market, and a billiard-saloon, valued at \$3,000, were burnt; at Waterbury, Conn., a bakery and stable were damaged \$20,000; at Omaha, the Pacific Flouring Mills were destroyed, loss \$30,000; at St. Louis twelve houses were consumed, loss \$50,000; and at Harrisburg, Pa., stables and a laundry were burnt, with considerable loss.

Lieut. M. F. Maury died at Lexington, Va., Feb. 1, age 67, entering the naval service of the government as midshipman at 19 years of age, and after rendering most eminent service to the maritime interests of the world by systematizing the laws of the ocean and the trade-winds, facilitating navigation to a remarkable degree, he dissipated his fair fame by joining the enemies of the government in the late rebellion.

The failure to convict W. M. Tweed, on Friday last, after a painful delay of 18 months, was owing to the melancholy fact that a portion of the jurors were from the first in sympathy with the gigantic culprit. A new trial will be attempted soon.

The snow-drifts on the Union Pacific Railroad caused by the late storm are in some places sixteen feet in height. Old railroad men say the weather is the worst they ever experienced. At Granite Canyon three of the section hands were frozen to death, and two more at Bryan. A number of others engaged in shovelling snow off the track are reported to have perished.

The bill granting a charter for a railroad from Bath to Portland, went through the House Friday as amended by the Senate, without a division, and under a suspension of rules. This probably inaugurates the project of a shore line from Portland to Bangor, which will greatly accommodate that large portion of sea-faring men and their families between Bath and Bangor, who have been hitherto almost wholly dependent on water conveyance to and from Boston.

The lower branch of Congress, on motion of Gen. Butler, voted that the names of pensioners of the war of 1812, should not be stricken from the rolls because of participation in the war of the rebellion. About 1,000 will thus be added to the list of claimants who were struck off in 1862.

The Truck jury came in at half-past ten o'clock Friday last, and announced

that it was impossible to agree, and they were accordingly discharged.

It has been decided to hold the Eighteenth Annual Convention of the Young Men's Christian Association of the United States and the British Provinces at Poughkeepsie, N. Y., the coming summer.

A serious gas explosion occurred in a building connected with the Manchester Print works, on the 30. Three men were seriously injured, two of whom will probably die, while four were slightly injured.

The Boston city physician states the present condition of the small pox disease is eminently favorable, the number of cases being wonderfully less than a week ago.

Thompson's Crescent City Sugar Refinery was burned and several adjacent buildings badly damaged, Jan. 30. Loss \$200,000.

The act to abolish the franking privilege was received at the Executive Mansion on Jan. 31, and was immediately approved by the President.

Dr. H. C. Perkins, of Newburyport, a widely-known and highly-respected physician, died suddenly Saturday evening.

A meeting of prominent citizens of Brooklyn was held last Friday night, to bring about a union with New York under one charter.

The Secretary of the Treasury has authorized the Assistant Treasurer at New York to purchase one million of bonds on each Wednesday, and to sell \$1,500,000 of coin on each Thursday during the month of February.

A terrific hurricane visited Aspinwall on the 18th ult., doing great damage to wharves and shipping.

Saturday afternoon officers of the State Police made seizures of gaming implements at 13 Change Avenue, 6 Alden Street, 29 Howard Street, and 135 Court Street. At Change Avenue they arrested men who gave the names of Preston, Williams, Nazro, Weston, and Brown; and eight others for witnessing the game.

Public opinion in St. Petersburg is in an excited state over accounts of atrocious cruelties perpetrated by the Khivans on the Russians who have fallen into their hands. The people are heartily in favor of the expedition against Khiva, and demand exemplary conduct for a campaign are on a grand scale, and are being pushed with vigor. The total force will probably number 50,000 men. Princes and others of high rank are volunteering to accompany the army.

A despatch from Constantinople says: An emment of an alarming character occurred to-day near Rusehuk, in which thirteen Bulgarians and ten Greeks were killed. The cause has not transpired. The streets were crowded with a furious population.

The British Isles were visited Saturday night by one of the most violent storms ever experienced even at this season of the year. Snow fell to the extraordinary depth of six inches in the streets of London. Travel was almost wholly suspended. Omnibuses and cabs ceased running, and scarcely a vehicle of any description was seen in the streets all day Sunday. A gale raged with great fury all around the English and Irish coasts.

Steamer Clan Alpine went ashore during the night, on Blackhead, and became a total wreck. It is feared that all on board were lost.

Ship Sarah was wrecked on the Irish coast, near Balbriggan, and fourteen of her crew were drowned.

A fire broke out Saturday in the central block of the Royal Military Academy at Woolwich, and the flames were not extinguished until the entire block was destroyed. The total loss was \$250,000.

LIBERAL.—W. C. De Pauw, esq., of New Albany, Indiana, has made a donation of \$500 to the Sunday-School Union of the Methodist Episcopal Church, to be expended in circulating the *Sunday-School Journal* among teachers in the destitute M. E. Sunday-schools of the South. The Executive Committee, at Mr. De Pauw's suggestion, require schools to pay one third of the cost of all such grants, the other two thirds coming from the "De Pauw Fund."

Resolved, That we hereby express our high appreciation of the noble exertions of the ladies of the Methodist Churches of Boston and vicinity on behalf of our recent annual festival, and return to them our hearty thanks for their generous co-operation, with out which the gratifying success of the festival could not have been realized.

The above resolution was unanimously adopted. G. F. WILSON, Clerk.

An election of deacons occurred last week in the Lee Avenue Baptist church, Brooklyn, N. Y. (Rev. J. Hyatt Smith), in which the close and open-communion parties revealed their relative strength. The majority for the open-communion candidates was about six to one.

East Tennessee Wesleyan University, at Athens, Tenn., has opened its second term with ninety-three students in attendance.

THE "HOUSEKEEPER" OF OUR HEALTH.—The liver is the great depurating, or blood cleansing organ of the system. Set the great housekeeper of our health at work, and the four corrupting which gender in the blood, and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose, Dr. Pierce's Golden Medical Discovery is pre-eminently the article needed. It cures every kind of humor from the worst scrofula to the common pimple, blotch or eruption. Great eating ulcers kindly healed under its mighty curative influence. Virulent, blood poisons that lurk in the system are by it

robbed of their terrors, and by a persevering and somewhat protracted use of it, the most tainted system may be completely renovated and built up anew. Enlarged glands, tumors, and swellings dwindle away, and disappear under the influence of this great solvent. It is sold by druggists. 613.

MAGNETISING THE BLOOD.—If those who are in the habit of warming their feet at night by artificial means, would make a few applications of Dr. Trask's Magnetic Ointment, they would have no further trouble from that source. Its Magnetic qualities promote the healthy circulation of the blood, restore vigor to the small vessels of the skin, and give a healthy glow to the surface. See advertisement in another column.

PERRY DAVIS' PAIN KILLER.—As an internal remedy, has no equal. In cases of cholera, summer complaints, dyspepsia, dysentery, asthma, it cures in one night, by taking it internally, and bathing with it freely. It is the best liniment in America. Its action is like magic, when externally applied to bad sores, burns, scalds, and sprains. For the sick headache and toothache, don't fail to try it. In short, it is a Pain Killer.

ASTHMA.—Jonas Whitcomb's Remedy. Prepared from a German recipe obtained by the late Jonas Whitcomb, in Europe. It alleviated this disorder in his case when all other appliances of medical skill had been abandoned by him in despair. In no case of a purely asthmatic character has it failed to give immediate relief, and it has effected many permanent cures. Within the last few years this remedy has been used in thousands of cases with astonishing and uniform success. It contains no poisonous or injurious properties whatever; an infant may take it with perfect safety.

JOSEPH BURNETT & CO., Boston, Manufacturers and Proprietors. For sale by Druggists everywhere.

Business Notices.

STAINED AND CUT GLASS. J. M. COOK, 131, 133, and 146 Congress Street, Boston, Mass., Manufacturer of Stained, Cut, Engraved, and Embossed Glass of all kinds. Attention given to getting up Church Windows in all styles. Mac 7, 1870

I. B. SAMUELS, Architect, No. 46 COURT STREET, Corner of Tremont Street, BOSTON.

Adamson's Balsam cures Asthma, Coughs, Bronchitis, Lung Complaints, Price 30 and 75 cents.

For Colds and Coughs. WEEKS' MAGIC COMPOUND is the best remedy ever discovered. It cures all kinds of colds, coughs, and croup, and is a specific for all diseases of the throat and lungs. Trial bottles can be obtained free of charge. G. GOODWIN & CO., 201 Hanover St., Boston.

SEE in another column, advertisement about Iowa and Nebraska Lands.

RHEUMATISM.—Rheumatism is a disease of the blood. The blood, in this disease, is found to contain an excess of uric acid. Herbarium, Acidity of the Stomach, Headaches, Depression of spirits, Flatulency, Langor, Vertigo, and Exalted Digestive Organ, there is no remedy that can compete with Atwood's QUININE TONIC BITTERS.

THE MARKETS. BRIGHTON CATTLE MARKET. Weekly receipt of Cattle, Sheep, and Swine. Cattle, 1,000; Sheep and Lambs, 7,792; Swine, 13,790; number of Western Cattle, 1,901; Eastern Cattle, 1,000; Western Sheep, 1,000; Eastern Sheep, 1,000; Western Swine, 1,000; Eastern Swine, 1,000.

AN IMPORTANT EXHORTATION TO EVERY MINISTER OF THE GARDINER DISTRICT.—Dear brother, the undersigned was appointed by the Board of the Gardiner District, to deliver an exhortation to the brethren of the Gardiner District, for the purpose of securing their attendance at the next Association, which will be held at Oxford, Feb. 17-19, 1873. The meeting is for the special benefit of every minister in the district; and that you may not disappoint others by your absence, or lose the blessing which you would receive by your presence, please cut this notice from the HERALD, post it in a conspicuous place within your study, read it once a week until the time of meeting, and pray that the Lord will send you grace to be present. Every minister should be there. I believe he has a duty to perform; 2. Because the complete success of the meeting depends upon the presence of all the brethren; 3. Because the increase of knowledge and spiritual power to be derived from the meeting are essential to our more perfect usefulness in the Christian ministry.

TO THE NEW ENGLAND CONFERENCE.—An invitation was extended to the wives of our ministers, by the St. Paul's Church of Tyng, to attend the New England Conference, to be held at Bridgton, Me., on the 17th, 18th, and 19th inst. It is very important that we know at once how many are proposing to come. Therefore we request that all who propose coming will write at once to the undersigned. We respectfully decline all responsibility for entertainment for those who do not let us know by the 25th of February.

REOPENING AT CHESTNUT STREET, PROVIDENCE.—The Chestnut Street Methodist Episcopal Church, Providence, having been extensively improved, will be reopened with appropriate religious services, on Thursday, Feb. 13, 1873. There will be preaching, at 7 1/2 P. M., by the Rev. J. A. M. Chapman, D. D., of Brooklyn. By the Rev. W. B. Edwards, of New York. All ex-patriates are especially invited to be present, and entertainment will be provided for them during their stay. J. E. C. SAWYER, Pastor.

Commercial. BOSTON MARKET. WHOLESALE PRICES. February 1, 1873.

GOLD.—13 1/2 % @ 13 1/4 %.

FLOUR.—Superfine, 5.25 @ 5.25; extra, 5.45 @ 5.45; No. 1, 5.60 @ 5.60; No. 2, 5.75 @ 5.75; No. 3, 5.90 @ 5.90; No. 4, 6.00 @ 6.00; No. 5, 6.10 @ 6.10; No. 6, 6.20 @ 6.20; No. 7, 6.30 @ 6.30; No. 8, 6.40 @ 6.40; No. 9, 6.50 @ 6.50; No. 10, 6.60 @ 6.60; No. 11, 6.70 @ 6.70; No. 12, 6.80 @ 6.80; No. 13, 6.90 @ 6.90; No. 14, 7.00 @ 7.00; No. 15, 7.10 @ 7.10; No. 16, 7.20 @ 7.20; No. 17, 7.30 @ 7.30; No. 18, 7.40 @ 7.40; No. 19, 7.50 @ 7.50; No. 20, 7.60 @ 7.60; No. 21, 7.70 @ 7.70; No. 22, 7.80 @ 7.80; No. 23, 7.90 @ 7.90; No. 24, 8.00 @ 8.00; No. 25, 8.10 @ 8.10; No. 26, 8.20 @ 8.20; No. 27, 8.30 @ 8.30; No. 28, 8.40 @ 8.40; No. 29, 8.50 @ 8.50; No. 30, 8.60 @ 8.60; No. 31, 8.70 @ 8.70; No. 32, 8.80 @ 8.80; No. 33, 8.90 @ 8.90; No. 34, 9.00 @ 9.00; No. 35, 9.10 @ 9.10; No. 36, 9.20 @ 9.20; No. 37, 9.30 @ 9.30; No. 38, 9.40 @ 9.40; No. 39, 9.50 @ 9.50; No. 40, 9.60 @ 9.60; No. 41, 9.70 @ 9.70; No. 42, 9.80 @ 9.80; No. 43, 9.90 @ 9.90; No. 44, 10.00 @ 10.00; No. 45, 10.10 @ 10.10; No. 46, 10.20 @ 10.20; No. 47, 10.30 @ 10.30; No. 48, 10.40 @ 10.40; No. 49, 10.50 @ 10.50; No. 50, 10.60 @ 10.60; No. 51, 10.70 @ 10.70; No. 52, 10.80 @ 10.80; No. 53, 10.90 @ 10.90; No. 54, 11.00 @ 11.00; No. 55, 11.10 @ 11.10; No. 56, 11.20 @ 11.20; No. 57, 11.30 @ 11.30; No. 58, 11.40 @ 11.40; No. 59, 11.50 @ 11.50; No. 60, 11.60 @ 11.60; No. 61, 11.70 @ 11.70; No. 62, 11.80 @ 11.80; No. 63, 11.90 @ 11.90; No. 64, 12.00 @ 12.00; No. 65, 12.10 @ 12.10; No. 66, 12.20 @ 12.20; No. 67, 12.30 @ 12.30; No. 68, 12.40 @ 12.40; No. 69, 12.50 @ 12.50; No. 70, 12.60 @ 12.60; No. 71, 12.70 @ 12.70; No. 72, 12.80 @ 12.80; No. 73, 12.90 @ 12.90; No. 74, 13.00 @ 13.00; No. 75, 13.10 @ 13.10; No. 76, 13.20 @ 13.20; No. 77, 13.30 @ 13.30; No. 78, 13.40 @ 13.40; No. 79, 13.50 @ 13.50; No. 80, 13.60 @ 13.60; No. 81, 13.70 @ 13.70; No. 82, 13.80 @ 13.80; No. 83, 13.90 @ 13.90; No. 84, 14.00 @ 14.00; No. 85, 14.10 @ 14.10; No. 86, 14.20 @ 14.20; No. 87, 14.30 @ 14.30; No. 88, 14.40 @ 14.40; No. 89, 14.50 @ 14.50; No. 90, 14.60 @ 14.60; 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No. 134, 19.00 @ 19.00; No. 135, 19.10 @ 19.10; No. 136, 19.20 @ 19.20; No. 137, 19.30 @ 19.30; No. 138, 19.40 @ 19.40; No. 139, 19.50 @ 19.50; No. 140, 19.60 @ 19.60; No. 141, 19.70 @ 19.70; No. 142, 19.80 @ 19.80; No. 143, 19.90 @ 19.90; No. 144, 20.00 @ 20.00; No. 145, 20.10 @ 20.10; No. 146, 20.20 @ 20.20; No. 147, 20.30 @ 20.30; No. 148, 20.40 @ 20.40; No. 149, 20.50 @ 20.50; No. 150, 20.60 @ 20.60; No. 151, 20.70 @ 20.70; No. 152, 20.80 @ 20.80; No. 153, 20.90 @ 20.90; No. 154, 21.00 @ 21.00; No. 155, 21.10 @ 21.10; No. 156, 21.20 @ 21.20; No. 157, 21.30 @ 21.30; No. 158, 21.40 @ 21.40; No. 159, 21.50 @ 21.50; No. 160, 21.60 @ 21.60; No. 161, 21.70 @ 21.70; No. 162, 21.80 @ 21.80; No. 163, 21.90 @ 21.90; No. 164, 22.00 @ 22.00; No. 165, 22.10 @ 22.10; No. 166, 22.20 @ 22.20; No. 167, 22.30 @ 22.30; No. 168, 22.40 @ 22.40; No. 169, 22.50 @ 22.50; No. 170, 22.60 @ 22.60; No. 171, 22.70 @ 22.70; No. 172, 22.80 @ 22.80; No. 173, 22.90 @ 22.90; No. 174, 23.00 @ 23.00; No. 175, 23.10 @ 23.10; No. 176, 23.20 @ 23.20; No. 177, 23.30 @ 23.30; No. 178, 23.40 @ 23.40; No. 179, 23.50 @ 23.50; No. 180, 23.60 @ 23.60; No. 181, 23.70 @ 23.70; No. 182, 23.80 @ 23.80; No. 183, 23.90 @ 23.90; No. 184, 24.00 @ 24.00; No. 185, 24.10 @ 24.10; No. 186, 24.20 @ 24.20; No. 187, 24.30 @ 24.30; No. 188, 24.40 @ 24.40; No. 189, 24.50 @ 24.50; No. 190, 24.60 @ 24.60; No. 191, 24.70 @ 24.70; No. 192, 24.80 @ 24.80; No. 193, 24.90 @ 24.90; No. 194, 25.00 @ 25.00; No. 195, 25.10 @ 25.10; No. 196, 25.20 @ 25.20; No. 197, 25.30 @ 25.30; No. 198, 25.40 @ 25.40; No. 199, 25.50 @ 25.50; No. 200, 25.60 @ 25.60; No. 201, 25.70 @ 25.70; No. 202, 25.80 @ 25.80; No. 203, 25.90 @ 25.90; No. 204, 26.00 @ 26.00; No. 205, 26.10 @ 26.10; No. 206, 26.20 @ 26.20; No. 207, 26.30 @ 26.30; No. 208, 26.40 @ 26.40; No. 209, 26.50 @ 26.50; No. 210, 26.60 @ 26.60; No. 211, 26.70 @ 26.70; No. 212, 26.80 @ 26.80; No. 213, 26.90 @ 26.90; No. 214, 27.00 @ 27.00; No. 215, 27.10 @ 27.10; No. 216, 27.20 @ 27.20; No. 217, 27.30 @ 27.30; No. 218, 27.40 @ 27.40; No. 219, 27.50 @ 27.50; No. 220, 27.60 @ 27.60; No. 221, 27.70 @ 27.70; No. 222, 27.80 @ 27.80; No. 223, 27.90 @ 27.90; No. 224, 28.00 @ 28.00; No. 225, 28.10 @ 28.10; No. 226, 28.20 @ 28.20; No. 227, 28.30 @ 28.30; No. 228, 28.40 @ 28.40; No. 229, 28.50 @ 28.50; No. 230, 28.60 @ 28.60; No. 231, 28.70 @ 28.70; No. 232, 28.80 @ 28.80; No. 233, 28.90 @ 28.90; No. 234, 29.00 @ 29.00; No. 235, 29.10 @ 29.10; No. 236, 29.20 @ 29.20; No. 237, 29.30 @ 29.30; No. 238, 29.40 @ 29.40; No. 239, 29.50 @ 29.50; No. 240, 29.60 @ 29.60; No. 241, 29.70 @ 29.70; No. 242, 29.80 @ 29.80; No. 243, 29.90 @ 29.90; No. 244, 30.00 @ 30.00; No. 245, 30.10 @ 30.10; No. 246, 30.20 @ 30.20; No. 247, 30.30 @ 30.30; No. 248, 30.40 @ 30.40; No. 249, 30.50 @ 30.50; No. 250, 30.60 @ 30.60; No. 251, 30.70 @ 30.70; No. 252, 30.80 @ 30.80; No. 253, 30.90 @ 30.90; No. 254, 31.00 @ 31.00; No. 255, 31.10 @ 31.10; No. 256, 31.20 @ 31.20; No. 257, 31.30 @ 31.30; No. 258, 31.40 @ 31.40; No. 259, 31.50 @ 31.50; No. 260, 31.60 @ 31.60; No. 261, 31.70 @ 31.70; No. 262, 31.80 @ 31.80; No. 263, 31.90 @ 31.90; No. 264, 32.00 @ 32.00; No. 265, 32.10 @ 32.10; No. 266, 32.20 @ 32.20; No. 267, 32.30 @ 32.30; No. 268, 32.40 @ 32.40; No. 269, 32.50 @ 32.50; No. 270, 32.60 @ 32.60; No. 271, 32.70 @ 32.70; No. 272, 32.80 @ 32.80; No. 273, 32.90 @ 32.90; No. 274, 33.00 @ 33.00; No. 275, 33.10 @ 33.10; No. 276, 33.20 @ 33.20; No. 277, 33.30 @ 33.30; No. 278, 33.40 @ 33.40; No. 279, 33.50 @ 33.50; No. 280, 33.60 @ 33.60; No. 281, 33.70 @ 33.70; No. 282, 33.80 @ 33.80; No. 283, 33.90 @ 33.90; No. 284, 34.00 @ 34.00; No. 285, 34.10 @ 34.10; No. 286, 34.20 @ 34.20; No. 287, 34.30 @ 34.30; No. 288, 34.40 @ 34.40; No. 289, 34.50 @ 34.50; No. 290, 34.60 @ 34.60; No. 291, 34.70 @ 34.70; No. 292, 34.80 @ 34.80; No. 293, 34.90 @ 34.90; No. 294, 35.00 @ 35.00; No. 295, 35.10 @ 35.10; No. 296, 35.20 @ 35.20; No. 297, 35.30 @ 35.30; No. 298, 35.40 @ 35.40; No. 299, 35.50 @ 35.50; No. 300, 35.60 @ 35.60; No. 301, 35.70 @ 35.70; No. 302, 35.80 @ 35.80; No. 303, 35.90 @ 35.90; No. 304, 36.00 @ 36.00; No. 305, 36.10 @ 36.10; No. 306, 36.20 @ 36.20; No. 307, 36.30 @ 36.30; No. 308, 36.40 @ 36.40; No. 309, 36.50 @ 36.50; No. 310, 36.60 @ 36.60; No. 311, 36.70 @ 36.70; No. 312, 36.80 @ 36.80; No. 313, 36.90 @ 36.90; No. 314, 37.00 @ 37.00; No. 315, 37.10 @ 37.10; No. 316, 37.20 @ 37.20; No. 317, 37.30 @ 37.30; No. 318, 37.40 @ 37.40; No. 319, 37.50 @ 37.50; No. 320, 37.60 @ 37.